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Jan.
Rev. J.W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

CALVINIST-CONTACT

CHRISTIAN WEEKLY

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WE CALLED IT PROJECT-REACH-OUT

It was in 1970 that we had our first project Reach-Out. The members of the Sarnia Christian Reformed Churches invited children of the inner city of Detroit over for a holiday. What a joy this has given to both sides. Especially to those who were very much involved. It started when I read an article written by Rev. A. J. Vanden Pol that Georgetown had invited children from Harlem and what a blessed experienc that had been. This article stuck in my mind and it was as if the Lord told me that a project like that also should take place in Sarnia. And that is how project Reach-Out was born.

Rev. Vanden Pol was contacted and provided us with all possible information. Our own minister, Rev. A. De Jager, who was very much in favour, supported us through the whole program. Detroit became our goal. Rev. H. Botts was contacted and a date was set for a meeting. On a cold wintry day we drove to the inner city of Detroit where Rev. H. Botts operates a mission station of the Chr. Ref. Church. This is a wonderful place where Rev. Botts is not only a minister but also social worker, bus driver, camp-sales manager, etc. Also his wife participates in this work, and is active in classes for pre-scholars. We had a good visit and things started to take shape. We departed with the thought that all would be well. We thought it a good idea to come together with the parents of the children of Detroit in the near future. Back in Sarnia an informative letter was written to the consistories to ask permission for our future plans. The consistories expressed their delight for the program of Christian Out Reach.

Now the ball started really rolling. A committee was formed and we met with the parents from Detroit. This was a pleasant and fruitful meeting and I admired their willingness to let their children go to a complete strange environment. The ages of the children were set from 7-13. The people who decided they would like to take care of a foster child for a two-week holiday were to have themselves children of the same age group.

A program was set up. We were going to have a three-morning activity program in Canaterra Park. Complete with leaders, crafts, stories, games, and not to forget, refreshments, and also a day in the beautiful surroundings of the Pineries. As the project kept on rolling more people started to participate and there was joy because we knew it was that kind of work Jesus wanted us to do.

After everything was completed we waited for the day of the arrival which was in the beginning of July. The newspaper wrote "Happiness invades Sarnia, they came 42 of them in a howling gleeful pack to spend a two-week holiday in 35 foster homes in Sarnia and the reception they got from their local counterparts was just as frenzied." After they all found their parties, we had coffee in the hall of our church. After a short period we found the common [illegible] that binds all believers in Jesus Christ, no matter what color your skin is. We were in for an exciting time and discovered several things: that there were good and bad eaters; lovely little girls and bossy little boys; nasty girls and polite boys, they were all there just like our own offsprings.

For the day of their departure we had organized something very special. The family who had a foster child invited the parents of that particular child for a picnic in Canaterra Park. You should have seen the crowd and you should have experienced the warm and friendly atmosphere that was there. I was told by Mrs. Botts that some of their people had said that it was a step towards heaven, and they could hardly believe that it was all real. We finished with a sing-song and then our foster children left for Detroit with their own families.

In this time of turmoil in our churches I especially think of the words of our Lord. Any kingdom filled with civil war is doomed, so is a home (church) filled with argument and strife (Luke 11:17). May we heed those words in the future, and reach out our hand towards one another, so that we together reach out to win the world for Christ which is our task.

May many of our churches be interested in this work and also start a program through the Home-Mission Board. It is a joy and the blessing is certain.

Sia Vanderhulst.

CHRISTIAN CONFERENCE GROUNDS

We live in a world which is steadily filling up — more and more people crowd together in a steadily decreasing space.

We live in a world in which the tempo of life is steadily increasing — more and more tasks demand our time.

We live in a world in which the accent falls more and more on material things to possess, and things to consume.

Due to these facts it becomes ever more difficult for people in general, and also for christian people, to remember the meaning of life.

A multitude of contacts, tasks (real or imagined) and worries whether our goals (real of imagined) can be realized, tend to distract us from what life is really about.

Communication in the traditional way is breaking down, because so many people and so many things and ideas clamour for our attention.

With all those things in mind a group of people came together to think of a way in which those life-degenerating influences could be counteracted.

The question was, of course, what is needed for that. And the answer, inevitably is: people. People for whom the real meaning of life has once again become central, and who are prepared to act from the renewed realization of what their calling is. In other words real live Christians.

The next question was of course how this is brought about. The Lord already provided a very good way to bring this about. He established His Church: the community of people who together by His Spirit are taught the meaning of life, and are moved to testify to that.

Now, next to being Church in the formal way we all know so well, we could try to be Church in a less formal way. In a way in which there is a more personal contact. A way in which, next to listening, we could also be talking. And in talking we could rediscover one another, and rediscover what it is to be God's children and God's servants; our real task and our real goal.

In order to promote this kind of community, and this new awareness it was decided that it would be good to have a place where this could be done. A place with room, and quiet, and beauty.

We are very thankful that we have found such a place. You can see what it looks like from the picture. But you can't really tell how beautiful it is until you have been there.

This spot has been chosen and purchased to be a conference-grounds for the service of christian people. Where they can come together to walk or to talk or to listen or to dream or to relax. To do whatever is necessary or helpful to achieve the goal of the christian life: the service of the Lord in the world.

The property is situated very close to Lake Huron in Ontario, and has access to that lake. It comprises approximately 150 acres, most of which is taken up by a valley through which a creek runs. Well-wooded with maples, oaks and thornbushes. There is already one building in which a sizeable group of people can come together. We are hard at work improving and expanding the camping-facilities, and making the small lake and the several ponds ready for use. We hope to be able to receive you and your family within our gates in the coming season.

If you are interested to know more about this work, or if you feel the urge to contribute in any way to the work be sure to let us know.

Our address is: The Christian Conference Grounds Association, P.O. Box 253, Sarnia, Ont.

The Committee.

Christians,
like coals of fire,
together glow;
when they separate
the flame dies down.

AN OUTSIDER MOVES IN

by JAMES LA GRAND JR.

INTRODUCTION

The following piece, which was written for publication last spring, was withdrawn after Synod of the Chr. Ref. Church followed through on its declaration of 1968 and application of 1969 to final judgement in 1970 by the decisive vote of 120-20.

Looking back now — and considering the spirit of the age with authority challenged on every side and doctrinal controversy feared more than heresy — it seems naive to have attached decisive importance to an Act of Synod. As we begin 1971, the situation at the Timothy elementary school and the policy of the Chicago North Classis appear to be unchanged.

For the record, it should be noted that Mr. Collins was elected to represent Cicero in Congress and the number of black workers at the one factory cited has risen to 3,900.

CICERO

My preconceived notions about Cicero, Illinois, changed substantially after I moved to Chicago last September. For years, I had been aware of a legendary Cicero which exerted unusual influence on the development of the Christian Reformed denomination. But in Chicago the legends that attached themselves to the Cicerp name were in a lower key than I was used to. Nobody in this area seems threatened by the legends which show up mainly in coarse jokes.

In Grand Rapids one Cicero-legend has over-shadowed all others in recent years: the legend of Cicero's magical whiteness. In Chicago this and other Cicero-legends are forced to stand alongside daily newspaper stories and radio broadcasting. The first time I heard Chicago's black radio sign off "WVON, Cicero" I wondered if this was a put on. Later I learned that it is a kind of joke — the kind which facts play on humorless legends in modern America. Another joke of the same kind is the current expectation that a black man, Mr. George Collins, will be elected to represent Cicero in the next United States Congress. (He made it, see above, Ed.)

Not everything about Cicero is funny, however, and a trustworthy perspective on "the Cicero situation" must include more than a sense of humor. The most striking shift in my perspective on Cicero this year came from a growing awareness of Cicero-Berwyn-Stickney as a socio-political entity quite separate from Western Springs, Westchester, and Elmhurst.

I refer to Cicero-Berwyn-Stickney just because that's the way I hear them talked about. These three towns taken together are not uniquely isolated within the larger metropolitan complex. Indeed, my own experience in the near suburbs suggests the slightly different grouping of Oak Park-Cicero-Berwyn. My point is that Cicero does exist in a socio-political context as well as in Christian Reformed legends. Like other towns it has its own resident leaders and officials to speak and act in the public interest.

In the current debate about the doctrine of race relations (declared by the Synod of 1968 and applied to the Timothy Board in 1969), the loudest voices claiming special knowledge of "the Cicero situation" reside in Elmhurst, Western Springs and other far suburbs. This suggests that "the situation" which the Synod considered again last summer is not centered in Cicero-Berwyn-Stickney but in the more removed areas which supply the lifeblood to the Cicero-legend.

CHRISTIANITY WITHOUT THE LEGEND

During the summer of 1969, while my family was in process of moving to Chicago, my calling church in Cicero, the Warren Park C.R.C. invited the Garfield congregation to join them in Cicero for a combined service of ordination. The offer was well-meant and carefully considered. When Garfield's black steering committee decided that our mission to the community would be best served by holding the service at the regular meeting time in our own building, the decision was accepted graciously. There was no hint of racism or recrimination on either side. The consistory members and the steering committee left the special meeting affirming the decision for the same basic reason.

During the months that followed my ordination, the black Christians at Garfield have been able to accept other invitations to meet with fellow-Christians in the Cicero Christian Reformed churches. On one occasion, after we had agreed to attend a series of evening meetings in Cicero, something happened that made me wonder about the wisdom of our decision. The morning after the first of these meetings on witnessing four teachers gave up their jobs in the Timothy elementary school after a long and fruitless attempt to persuade the board to keep faith with the Synod's directive. I was among the Christian Reformed ministers, parents of Timothy students, and others who stood behind the teachers in an attempt to witness for our Lord on the streets of Cicero. A few Cicero policemen watched politely, but the residents of Cicero showed little interest. The only incidents were vicious taunts from a small number of angry individuals who seemed unanimous in claiming to be Christian Reformed.

To return to Cicero that same evening for a Personal Witnessing Conference seemed queer, if not dangerous. But I kept my own counsel. After all, the Garfield members hadn't been with me earlier and I didn't expect to see any of the counter-demonstrators at the conference.

As it happened, the conference later proved to be of some help in working out our own program of evangelism in Garfield. Our response to the immediate question of keeping faith with the Christians who met those nights in Cicero also seemed right. As I left the last meeting I heard Cicero natives inviting some of my parishioners to stop at their homes for coffee before driving back to Garfield. You see, it can be done.

(Continued on page 12)

TEACHERS WANTED

THUNDER BAY CHRISTIAN SCHOOL

has openings for

TEACHING POSITIONS

for the school year 1971-1972, in grade 1 and the intermediate grades. Please send letters to the Secr. Mr. T. Bakker, R.R. # 3, Thunder Bay (F), Ont.

The Calvinistic Christian School of Wellandport, Ont.

invites applications for a

TEACHING POSITION

in the primary-intermediate grades. Forward your letter of application to: Mr. J. Tamming, Principal, R.R. 1, Wellandport, Ont.

BRANTFORD CHRISTIAN SCHOOL

invites applications for a

PRINCIPAL

and a

TEACHER

for the middle grades. Please send application and particulars to Miss R. Van Westenbrugge, Principal, 7 Calvin St., Brantford, Ont.

THE IMMANUEL CHRISTIAN SCHOOL, AYLMER, ONT.

cordially invites applications from a qualified

TEACHER

for the lower grades for the schoolyear 1971-72. Please send applications to the Secr. Mr. J. Kaastra, R.R. 2, Springfield, Ont.

CANADIAN CHRISTIAN SCHOOL OF JARVIS, ONT.

Applications are invited for possible

OPENINGS

in the lower, middle and upper grades. Please send your applications with full particulars to the principal, Mr. R. Bouwma, Box 154, Jarvis, Ont.

THE CALGARY CHRISTIAN SCHOOL

is accepting applications or letters of inquiry for

TWO TEACHERS

for the school year 1971-72. The openings are for grade two and four. For further information please contact Mr. G. Vanderveen, Principal, Calgary Christian School, 2839 - 49th Street S.W., Calgary 8, Alberta. Phone 242-2896.

John Knox Christian School of Wyoming, Ont.

needs a

TEACHER

for the primary grades for 1971-72. Send letters of application or inquiry to Mr. J. Vreugdenhil, Box 81, Wyoming, Ont.

THE WILLOWDALE CHRISTIAN SCHOOL (TORONTO)

invites applications from

TEACHERS

for the 1971/72 school year. Openings exist in the intermediate grades. Please forward applications, stating qualifications, to the principal, Mr. N. Vandooren, 60 Hilda Ave., Willowdale, Ont.

EDMONTON CHRISTIAN HIGH SCHOOL

requires one

ENGLISH TEACHER

(English major preferred) for the school year 1971-72. For inquiries and application forms contact Mr. James Tuininga, 14304-109th Avenue, Edmonton 50, Alberta. Phone 454-9357 or 484-6814 (evenings).

THE LAURENTIAN HILLS CHRISTIAN SCHOOL

in the University community of

KITCHENER-WATERLOO

requires for the 1971-72 school year

a **TEACHING PRINCIPAL** for intermediate grades,

a **TEACHER** for intermediate grades.

Please send applications to: Mr. J. H. Zwygers, 474 Parkwood Court, Waterloo, Ont.

IMMANUEL CHRISTIAN SCHOOL LETHBRIDGE, ALBERTA

invites applications from

TEACHERS

to fill a junior high position. Persons with training in music, art or phys. ed. will receive preference. Please, send all correspondence to Mr. George Yntema, Prin., 802 - 6th Ave. North, Lethbridge, Alberta.

The Education Committee of Calvin Chr. School invites applications for

TEACHING POSITIONS

in the Senior grades. Contact the principal, Mr. W. H. Hultink, Calvin Chr. School, 547 West 5th St., Hamilton 41, Ont.

CHILLIWACK CHRISTIAN SCHOOL

is in need of a

QUALIFIED TEACHER

for grades 1 and 2.

Please send all applications to Mr. W. Terpstra, 47039 Prairie Central Rd., Chilliwack, B.C.

The Board of the John Knox Christian School of New Westminster invites applications of

MALE AND FEMALE TEACHERS

We offer:

— N.U.C.S. Salary Scale
— Pleasant Working Conditions
— Opportunities for professional advancement.

We require:

— A dynamic Christian teacher
— Able to teach French and/or P. E.

Please apply to Mr. G. E. DeRegt, Principal, John Knox Christian School, 8260 - 13th Ave., Burnaby, B.C.

THE TIMOTHY CHR. SCHOOL ASSOCIATION OF REXDALE, ONT.

invites application for the position of

PRIMARY GRADE TEACHER

Please send applications, stating qualifications, experience and references to H. K. Bergsma, Principal, 20 Franson Cres., Weston, Ont.

THE EMMANUEL SCHOOL OF OSHAWA

invites applications for vacancies in the primary and intermediate departments. Experience preferred, full dedication to the Lord a must. Please write: Mr. Wm. R. Rang, principal, R.R. 1, Oshawa, Ont.

LONDON DISTRICT CHRISTIAN SECONDARY SCHOOL

Due to expansion we invite applications for teaching positions in all subjects. Please include academic qualifications, references and experience in your letter of application and send to: W. Drost, Principal, 24 Braesyde Ave., London 35, Ont.

THE FRUITLAND JOHN KNOX MEMORIAL CHR. SCHOOL

invites applications for teaching positions in the

PRIMARY GRADES

and has also an opening in the Intermediate grades (male preferred). Send your applications to Mr. J. Doornbos, Box 27, Fruitland, Ont.

LACOMBE CHRISTIAN SCHOOL

will need at least

2 TEACHERS

in the elementary grades. For information and/or application write Wm. Wildeboer, Principal, Lacombe Christian School, Box 434, Lacombe, Alberta.

Durham Christian High School

needs a

PRINCIPAL

for 1971 - 1972

We are small, but we are growing! Send your application to: Mr. W. Bylsma, Principal, Durham Christian High School, Box 238, Bowmanville, Ontario.

Applications are invited for the position of

Christian High School Teacher

at HAMILTON DISTRICT CHR. HIGH SCHOOL for the school term 1971-1972.

There will be vacancies in the following subjects: Mathematics, English, Science, Girls Physical Education. Qualified applicants will be preferred.

Send for application form to

R. Klapwyk, Principal,
Hamilton District Christian High School,
28 Athens St., Hamilton, Ont. Phone 389-3411.

Church Announcements

CHR. REF. CHURCH

Called

to Victoria, B.C., Rev. P. W. De Bruyne of Edmonton, Alta.

Declined

for Vernon, B.C., Rev. P. W. De Bruyne of Edmonton, Alta.

for Grand Rapids East, Mich., Rev. J. D. Hellinga of Grand Rapids, Grandville, Mich.

for Collingwood, Ont., Rev. N. VanderKwaak of York, Ont.

CAN. REF. CHURCHES

Called

to New Westminster, B.C., Rev. Drs. A. N. Hendriks of Delft (Holland).

to Lincoln, Ont., Rev. Drs. P. Deddens of Leeuwarden (Holland).

STRENGTH WHEN WEAK

Sometimes we feel rather helpless in this world, not only because there are so many hostile forces in it, but because we are so poorly equipped to face them. Even the Church looks like a poor instrument. And it is, even at its best — hardly a match for the gates of hell. But Jesus said it would prevail against them. And it does, because God remembers His Church. He is our refuge and strength, if we walk with Him.

Peter H. Eldersveld
in "The Family Altar"

A NEW CANADIAN CONSTITUTION?

Do the Canadians want a new constitution? Or should the British North America Act of 1867 be patriated and revised to bring it up to date? What should be incorporated into the constitution?

These are some of the questions that are being considered by the Joint Parliamentary Committee of the Senate and the House of Commons on the Constitution of Canada in its hearings across the country. There are also many other problems, such as a Bill of Rights, language and cultural rights, the monarchy, the Senate, Canadian identity, municipal powers, etc.

This Constitution Committee has already visited 27 centres in several provinces and has given the opportunity to the people of Canada to express themselves on these problems. Its hearings will be completed in June. An interim report will be submitted to Parliament in May, to be made available to the Federal-Provincial Conference slated to be held in British Columbia in June. The final report of the Parliamentary Committee with its recommendations will be released in the fall.

Subsequent hearings of the Constitution Committee, composed of 10 senators and 20 M.P.'s, will be held as follows:

March 31-April 2: Toronto.

April 19-April 22: Quebec, Rimouski, Chicoutimi.

April 27-April 30: Montreal.

May 17-May 20: New Brunswick.

June 7 and 8: Edmonton.

June 9-June 11: Northwest Territories.

The places and times will be announced in the local newspapers. If a person is unable to submit a written brief or statement, he is entitled to present his views orally for 3 minutes.

Senator Paul Yuzyk, of Winnipeg, who is a member of the steering executive of the Constitution Committee, states that the participation of ethnic groups of non-British, non-French origin has so far been disappointing. He strongly urges the leaders of these groups to take the matter of the making of the Canadian constitution seriously by presenting briefs, which do not have to be formal, and making their views known in discussions. As citizens, everyone has the right to appear before this committee.

If ethnic groups want to be partners in the development of Canada, they must actively participate in the political and constitutional process. This appeal is especially directed at this time to the leaders of these groups in Toronto, Montreal and Edmonton.

Those desirous of making written submissions should send in their notification at least a week prior to the meeting in their centre. The Committee should receive 30 copies of the written brief, if it is possible, at the time when it will be presented. Notification of intention to submit a brief should be addressed to:

Mr. Michael Kirby, Clerk,
Joint Committee on the Constitution,
House of Commons,
Ottawa 4, Ontario.

Norman Ozinga heads up 1971 Trinity Christian College Loyalty Appeal

Mr. Norman Ozinga, vice-president of Ozinga Bros, Inc. has been appointed as chairman of the 1971 Trinity Christian College Loyalty Appeal. Mr. Ozinga has been a loyal supporter of the college since it was founded more than a decade ago, and has been on the Trinity Board of Trustees since 1967. He chaired the Loyalty Appeal in 1969, and is presently serving as chairman of the Public Affairs Committee.

As head of this year's fund-raising drive, it will be Mr. Ozinga's task to help realize the $250,000 goal set for this year. He and his committee will contact 25,000 individuals throughout the United States and Canada during the week of March 22, 1971 by letter, telephone or personal visits. In stressing the importance of the increasing financial difficulties of the drive, Mr. Ozinga spoke of the private colleges, and the need for a loyal constituency to offset rising costs. He added optimistically that "Trinity's constituency has been extremely loyal in the past, as evidenced by the rapid growth of the college in the last few years. We are confident that this year will be no different."

Mr. Ozinga will work closely with Dr. Gordon R. Werkema, President of the College and with fellow-committee men, in cluding: Mr. James Otten, Trinity Christian College Director of Development; Mr. Richard Staat, a Trinity alumnus and presently a Captain for Delta Airlines; Mr. Clarence Fennema, engineer for Maremont Company; Dr. Ray Ooms, dentist from DeMotte, Indiana; Dr. Francis Vander Wall, dentist from Munster, Indiana; and Mr. Jacob Van Namen, owner of a Chicago-based floral company. In addition to the committee, there are more than 40 church captains working in the Chicago area.

The Loyalty Appeal is the most important annual Trinity fund-raising project. Since the college receives no operating funds from the government, its primary source of monies is from its constituency. The funds obtained from the Loyalty Appeal and other gifts throughout the year are used for student financial assistance, building construction, general college operation, and debt reduction. As a private college, Trinity's gift requirements are greater than state educational institutions.

Dr. Gordon Werkema, President of the college, said about the project: "During its first twelve years, Trinity Christian College has not only maintained itself, but has experienced a steady growth. One of the main reasons has been its loyal and generous constituency. As a college, Trinity is grateful to its friends for their expressed trust in the school."

THE LONDON PARENTAL CHRISTIAN SCHOOL

needs

A GRADE 2/3 TEACHER

who will be able to teach physical education to the girls in 7 and 8 as well.

Send your applications, stating qualifications, experience and references to the principal, Mr. Wm. Van Wieren, 202 Clarke Side Rd., London, Ont.

The John Knox Chr. School Society of Brampton, Ont. invites applications from

EXPERIENCED MALE TEACHERS

for the upper grades.

Please send your application with full particulars to the principal, Mr. T. Bergsma, 82 McLaughlin Rd., Brampton, Ont.

EXCEPTIONAL OPPORTUNITY FOR TEACHERS

Canada's Department of Indian Affairs requires a principal and a second grade teacher in the Federal school on Sunchild-o-Chiese Reservation, 30 miles north west of Rocky Mountain House, Alta.

The Evangelism Committee of the Christian Reformed Church of Rocky Mountain House urges teachers with a desire to do mission work amongst the Indians to apply for these positions. No Christian mission at present. Modern fully furnished 3-bedroom homes next to the school.

Real opportunity. Applicants, preferably male and married, must qualify for Alberta certificate. Applications should be sent before April 1 to Mr. E. J. Dosdal, District Superintendent of Education, 401 Customs Building, Calgary 21, Alta.

For more information contact Rev. C. Bishop of Rocky Mountain House, Alta., phone (403) 845-3736.

The Board of the Elders Conferences

(Classes Toronto and Hamilton)

invites Ministers, Elders, Deacons and former Consistory Members

to the

SPRING CONFERENCE

which will be held on

Saturday, March 27, 1971

in the Toronto District Christian High School, Eighth Ave. North, Woodbridge, Ont.

This Conference is a continuation of the last Spring Conference in Hamilton.

Speaker: **Dr. Bernard Zylstra**

Topic: "Where do we go from here? — The foundation and the future of the Christian Church."

Coffee will be served at 9.30 a.m.
The Conference starts at 10 a.m.

In view of preparation of the lunch, we would appreciate to receive advance notice as to the number of people who will attend, before March 17th if at all possibie, at the Secretary's address: Mr. D. Laninga, 65 Goulding Ave., Willowdale, Ont. Phone 225-4970.

On map sent to elders Highway 27 East was mentioned. This should be Highway 27 West.

RETARDED CHILDREN

NEED YOUR CONCERN

5th Annual Spring Rally

FRIDAY, APRIL 16 - 7.45
HAROLD LAWSON SCHOOL,
1712 ELLESMERE RD., SCARBOROUGH

Where you will

SEE
★ "DANNY AND NICKY" — a 50-minute film on institutional or home care for the retarded.
★ PICTURES of last summer's Camp.

HEAR
★ EXCITING PLANS for this summer's 5th year of Christian Camping (Aug. 2-13) for retarded children.
★ REV. TERRY BACHUR, of Shepherd's Home and School, Wisconsin, who reports on what is being done by Christians for 72 retarded children.

This Rally will be of special interest to parents, ministers, teachers and all friends of retarded and handicapped persons.

For further information or camp brochure write to

Christian Horizons for Exceptional Children
BOX 72, ISLINGTON, ONTARIO
(formerly Ontario Christian Association for Exceptional Children)

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Characters and names in fiction stories in this weekly are imaginary. Contents may not be re-printed without permission of the publisher.

MOTIVE AND ARGUMENT

A man can be abundant in presenting his arguments but he can be very hesitant in revealing his motives. Just try to talk with an unbeliever and you soon will find out that the man has a lot of arguments but that it is very difficult to detect his real motive. Or take people who go out for financial support for the Christian school or for the Christian labour movement — they can become engaged in lengthy discussions and yet you have the feeling that the man to whom you talk does not really say what moves him. That becomes especially clear when you are able to refute the arguments of the other person. No sooner have you refuted one argument or he has another one ready. Yet all the arguments he uses are meant as a cover up for his real motive.

A good measure of honesty is needed to reveal ones motive. A salesman may show you the many good sides of his product, he may point out to you what comfort or convenience his product may give you, but he may hide from you his real motive: he wants to earn his profit. Of course, that is not so with all salesmen, but the desire for profit is a strong motive for many of them.

The Bible puts much emphasis on man's heart. There, in the centre of man's life, he keeps his motives. And when Moses said to the people of Israel, "You will seek the LORD your God and you shall find Him, when you seek Him with all your heart" (Deut. 4:29), it is clear that Moses wanted to say that if the deepest motive of the people was to find the Lord, they would find Him. And when Peter rebuked Ananias, and said to him, "Why has Satan filled your heart (occupied your motives) so that you would cheat the Holy Spirit and covertly withdraw some of the field's price?" (Acts 5:3), Peter was referring to the basic motive of Ananias.

And to give one more Biblical example, in the well known Psalm 139 the poet beseeches God to uncover his motives: "Search me, o God, search me and know my HEART."

That seems to be the most difficult thing for a man: to reveal his motives, to lay bare what drives him. If anyone doubts the sinful nature of man, he should try to discover what is in a man's heart. Therefore, faith can never be satisfied with one's arguments. Faith goes deeper. It touches upon a man's motives. And if you ever feel the need of a Saviour, it is when you analyse your motives.

We think now about the conference which soon will be held concerning the difficulties which has arisen among us during the last few years. Of course, there is a big temptation to display all kinds of arguments. But all these arguments can so easily be a curtain behind which we hide our motives. However, not our arguments should count, but our motives. Why do we actually do what we do and why do we actually say what we say? What prompts us?

That conference requires the prayer of all God's people. The Lord is not impressed by our arguments, whatever these arguments are. Only read the prophets in the Old Testament to see how God's anger is aroused because the motives of His people were not right. The tradition was fine and the rituals were kept, the people know how to rend their coats, but the Lord wonted them to rend their heart (Joel 2:13).

Those who will attend this conference need the prayers of others, so that they will be able to have their motives molded and led by the Spirit of God, Who alone can bridge the widest gap.

D.F.

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From the Mailbox

The Ministry of Preaching

Dear Sir:

In his article "The Ministry of Preaching" in C.C. of Jan. 21, 1971 Dr. R. Kooistra apologizes in a note to your Canadian Reformed readers for using the term "the schism of 1944". As a Canadian Reformed reader myself I don't see the necessity for an apology here. Indeed in 1944 a schism was imposed on the Reformed Churches in the Netherlands.

There is something else in his article for which an apology is in place. An apology, not only by Dr. Kooistra, but also by the editors of "Calvinist-Contact".

Dr. Kooistra wrote: "In the art. 31 churches the redemptive-historical method has been the only-possible one up till today, as one can read in DeJong's article in Canadian Reformed Magazine of November 21st."

Although I appreciate that attention is given to "Canadian Reformed Magazine", you cannot read in my article what Dr. Kooistra says that it contains.

But this is not the worst. I am convinced that it is "name-calling" when the Reformed Churches which liberated themselves in 1944 from what caused the schism, are called "the art. 31 churches". This is name-calling, especially because Dr. Kooistra in the next sentence uses the official name "Gereformeerde Kerken" (Reformed Churches), for those churches which did not liberate themselves.

It strikes me often, that "Calvinist-Contact", in mentioning the (liberated) Reformed Churches, does not use their official name.

Besides, I take the opportunity to ask "Calvinist-Contact" why it does not give more place in its publication to voices from the (liberated) Reformed Churches, seeing that from these circles valuable contributions are given in the struggle as well against the "new theology" as against philosophies about the Church of Jesus Christ.

It is my deepest desire and prayer that Canadian Reformed and Christian Reformed may find and help one another in resisting all that undermines the Word of God and the Church to which this Word has been entrusted.

It is out of this concern for the Church that I write you this letter.

With Christian greetings,

D. DeJong.

REPLY: I appreciate the comments of Rev. D. DeJong. I still think that I am right as to the method of preaching in the Canadian Reformed Churches. My correspondent has not shown where I went wrong.

As to "name-calling": here it is easy with a distinct name, but when you refer to the group of churches for which Rev. DeJong speaks, you cannot just say "Reformed Churches", for then you have two denominations with the same name, which is ridiculous. But I have no objection to refer to these churches as (liberated) Reformed Churches. In this respect I can only quote Shakespeare: "What is in a name?". Matters are of greater importance.

Finally, I am aware of the book of Rev. DeJong's Professor Dr. C. Trimp **Betwist Schriftgezag** which I read with a great deal of appreciation and I hope soon to find an opportunity to tell our readers a bit more about this interesting volume of essays.

R. Kooistra.

P.S. Speaking for the Editorial Committee of Calvinist-Contact I can only assure Rev. DeJong that contributions from Canadian Reformed readers are most welcome.

Text and Fact

Dear Sirs:

I have just finished reading the second part of Dr. Remkes Kooistra's review of Greidanus' **Sola Scriptura** — Jan. 28, 1971 **Contact**). Near the conclusion of this installment, Dr. Kooistra writes as follows: "Many Christians . . . fear that allowing any distance between text and fact makes Scripture unreliable. It will be important to tell them that in the past we might have used the inspiration of the Scriptures as a (sic) too-easy safeguard of the authority of Scripture" (p. 4).

Now Dr. Kooistra may think it "important" to drive a wedge between text and fact, and I am intimately aware of **both** the philosophical and theological influences that tempt him to do so. Also, he may consider it his mission to qualify the authority of the Scriptures in such a fashionable way that its very divine inspiration is impugned by devious phraseology.

But, without inspiration, **there is no authority!** It makes me sick to see some of our Reformed theologians leaning so hard toward the camp of Kuitert and neo-orthodoxy in general that they expose themselves as standing — or, rather, tottering — ludicrously on their left ear.

Your brother in Christ our Lord,

Merle Meeter (Mr.),
Sioux Center, Iowa.

REPLY: In response to the last remark of my esteemed correspondent I would hope to be standing with both feet on the Bible as the Word of God. I am not defending Kuitert's theology — see also my **Banner** articles — but I only ask Merle Meeter and our readers not to condemn Kuitert for what he is not saying. O.K.? The sentence you refer to only tries to explain what Herman Bavinck called the Word-of-God-in-the-form-of-a-servant. This qualifies inspiration, but does not deny this. This emphasizes **organic** inspiration, which is truly Reformed tradition. For examples: see future Voices in the Banner.

R. Kooistra.

The Coming Conference

Dear Editor,

I should like to make some remarks about the conference proposed to come to grips with the differences that exist among us. The idea of holding such a conference is, I think, a very good one. It seems to me to be necessary, however, that some discussion is necessary about the nature, structure, and above all, the **purpose** of such a conference. Unless it is clear what the **goals** of this conference are, it may be that too much will be expected of it, with the result that many, if not most, of us will be disappointed, and communication among us suffer a further blow.

The general goal of the conference is clear enough: by it we hope to heal the divisions among us, for, in the words of the editorial of the Feb. 18 issue, "we still believe that we should hold on to each other and try to solve our difficulties in order to be of better service to God." Granted that this is our ultimate goal, what can we expect of a conference of a few days duration which not everyone in our circles can attend? Also, what kind of solution to our difficulties are we looking for? A consensus of viewpoints, such that we strive toward a unanimity of perspective, or a mutual forbearance and respect for the differences among us, accompanied by humility about our own particular views and an eagerness to love, and work together for God's Kingdom with, the others in our fellowship who do not share our particular views? This is of primary importance, for the differences among us are not only characterized by a multiplicity of points of view, but (what is, I think, much more serious) also by a lack of **trust** in the integrity of each other's purposes. And as long as this mutual suspicion prevails, arguments and counter arguments will be to no purpose. I suggest that the conference be structured in such a way that would encourage **trust** in each other to be built up. I fear that little will be gained if representatives of each viewpoint are concerned to win over the others by defending its position and attacking the others. Little has been gained by this in the written discussions in **Calvinist-Contact** in the past, and I am not hopeful that more will be accomplished merely by bringing the parties involved together to carry on their attacks and defenses, this time verbally, instead of in writing. The question that each of the participants of the conference, and each of us must face, is whether we are willing to refuse to absolutize our own positions, and to listen to, and learn from, the others, and, even if we continue to disagree sharply with each other, yet to be open to the continuing **reformation** of our own and each other's points of view, realizing that God has called and shaped us as a Christian community, not to internal disputes, but in united service to Him, and that this calling entails a more humble view of our own perspectives, and a summons to **trust** and work together with, all of those who seek Christ's Kingdom and righteousness above all, even though we may not agree on what this means for us here and now. Once we have each other's trust we may, and should, continue to criticize each other, in a positive fashion, with humility and patience, and thus build the Body of Christ in Canada, rather than tear it down.

The organizers of the conference have a difficult task before them. Much will be expected by our people from it. Much will be expected by the Lord from it. I urge that they, and the conference that is planned, be the subject of much prayer, both in our congregations and in our homes. May God himself prepare the participants in the conference (and may they seek His guidance), so that the conference may truly be an act of His, to unite us who wish to be united for His sake.

Sincerely yours,
Donald J. Zeyl,
157 R. Summer St., #16,
Somerville, Massachusetts
02143

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Equality in Education in Manitoba

Mr. T. Polet, a director of the Manitoba Association of Equality in Education, sent us this brief. In an accompanying letter he writes that all party leaders in Manitoba have now publicly declared themselves in favour of support to private and parochial education, including the new leader of the Conservative party Mr. Sidney Spivak. The people in Manitoba are now hopeful that the Schreiber Government will introduce measures of support at the next session of the Legislature, opening on April 7.

The approval in principle by the Legislature on August 13th, 1970, of the following resolution with approximately a 70% majority —

> "Resolved that the Government consider the advisability of granting financial assistance for the costs of instruction provided by qualified teachers in all educational institutions of the Province of Manitoba that offer a curriculum approved by the Department of Education."

is indicative of the majority's recognition of the rights of minorities and it now becomes the responsibility of our Government to implement this concept.

Although the Private, Parochial and Independent Schools are often referred to as private schools, this creates a false impression since, in fact, they do provide a vital public service not only by helping to make our nation more truly a cultural mosaic, but also by teaching values about which the public schools by their very nature remain neutral.

It would be a supreme irony not to support a value-centered educational program precisely at a time when the behaviour of so many of our Canadian citizens appears no longer to be based on deep personal moral commitments which are so essential to the well-being and culture of our community.

Moreover, these schools were all established to exercise the fundamental rights of parents to choose an educational program that is based on their moral conviction and also meets the Provincial Program of studies — a right confirmed in Article 26 of the United Nations' Declaration of Human Rights, of which Canada is a Signatory.

However, parents in this Province can often only exercise that right fully through our schools if they pay an additional financial penalty. The Province should support the curriculum which it approves irrespective of the schools the children attend. That which is morally binding, desirable and physically possible should be financially implemented.

We emphasize that we are seeking financial assistance for academic costs only — not for the cost of special religious or cultural programmes which may be offered by our schools. Moreover, we are seeking financial assistance as an Interdenominational Group as the Signatories indicate — for all the minorities of our Province. We are not asking for a privilege or for aid but for the restoration of a fundamental "Parental Right", a matter of "Justice" and a matter of "Equality" with regards to the education of our children.

We would like to point out that financial assistance by the Province to Private, Parochial and Independent Schools would still result in substantial savings to the taxpayer:

(a) in terms of the total costs that would be involved if the students had to be educated in the public system;

(b) the Capital costs that would be incurred and are presently not a cost to the Government and/or to the public at large.

Educational financing is in essence the reverse of the normal process in social security financing. In social security, the citizen pays while earning and benefits later when earning years are over. In education the child realizes his benefits during pre-earning years and pays back during his earning years for the investment previously made in him. All children, whether they attend public or non-public schools, will not only repay their educational costs throughout their lifetime in some form of taxes, but all will make a similar contribution to their Province and their country and bear equal responsibilities as citizens. Hence, in justice to the child, the Government should make an equitable investment in the education of every child — not just in those who attend the public schools!

All parents and citizens are paying for education along with their right to choose the form of education they desire for their children. Consequently, the Government should not compel parents to pay for their right to choose. We emphasize that the parents sending their children to the Private, Parochial and Independent Schools are willing to pay for the cost of those activities which are supplementary to the regular public school programme, but they should not be expected to pay twice for the compulsory secular Public School requirements. If a citizen becomes ill and is hospitalized, he is entitled to receive the normal Provincial Health Coverage for a public bed if he requires, or desires, additional services beyond this, such as a private ward, he pays the difference.

Financial assistance of this nature would not be new in principle as the Provincial Government is presently financially supporting a number of Denominational Educational Institutions at the tertiary level, namely: St. Boniface College (University Level, St. John's College, St. Paul's College and the University of Winnipeg. What then is the difference? Why cannot the same principle and the same precedents apply at the primary and secondary schools levels?

Our Private, Parochial and Independent Schools provide in many areas of our community a healthy diversity and greater opportunity for innovation than is possible under a publicly operated school system. There is today a very substantial recognition in progressive communities of the need to diversify our school programmes so that our children will be able to cope with the constantly changing world in which we live.

Many outstanding leaders in the field of education emphasize that freedom is the right to teach our children in a way consistent with our ideals and values. In a pluralistic society individuals have a variety of ideals or values to which they are committed. Because of this, it is essential that the independent free school exist, for freedom requires alternatives from which to choose, including the alternative of one's own commitment. A person who has no choice is not free. Public education is a free choice only if alternative choices are available and only if these choices are available without undue economic penalty.

The Greely and Rossi Report published in 1966, based on the most careful and thorough surveys made by the National Opinion Research Centre of the University of Chicago, for evidence on the question of forces that cause divisiveness indicate that the students of Private and Parochial Schools were shown to be more tolerant in their attitudes to minorities and other ethnic groups and in their concern for Civil Liberties than Public School students. In our own country these findings are confirmed time and again in the Provinces that have Separate School Systems and/or give financial assistance to Private, Parochial and Independent Schools.

We urge you, the elected representatives of the People of Manitoba, not to be influenced by the fear that financial assistance to those parents who send their children to Separate, Private and Independent Schools will undermine the public school system! This is a myth that has been disproved elsewhere in Canada and in other parts of the world as well! But this myth, unrealistic as it is, is, unfortunately, persistent and persuasive.

Common sense, good will and equal legislation can safeguard and enhance both the Public School System and the Parochial, Private and Independent Schools.

The MacFarlane Royal Commission Report on Education in Manitoba in its recommendation to safeguard the public schools stated:

> "The problem as the Commission sees it, is to provide some measure of public support for Private and Parochial Schools without injury to the Public School System. (Ch. XI, Paragraph 9)

The MacFarlane Royal Commission Report also saw the need to protect Manitoba against proliferation of Private, Parochial and Independent Schools by recommending:

> "that a Private School Corporation not be permitted to operate a school in which there is not at least one teacher for each two elementary grades (I to VIII) and at least one teacher for each grade (IX to XII) taught in the school and which if any secondary grade is taught, contains less than four secondary classrooms.

We agree that where the minority is too small to make an alternative school viable, Government support is not feasible. We would recommend also that when a new Private, Parochial and Independent School Corporation is set up, there be a probationary period before eligibility for financial assistance is established.

There is a small group in Manitoba with a long history of operating schools in our Province who may not meet these qualifications and who have also submitted briefs for whom other consideration may be required.

Our Association has given consideration to the procedures which might be required to implement a programme of Financial Assistance and would be pleased to provide additional information.

In keeping with the principle which was approved in the last Legislature; in keeping with the basic philosophy of our Government of Equality, Justice and Opportunity for All; we urge you to support the approval of the provision of financial assistance required to provide the best education for all Manitoba children; protect the rights of all citizens and promote true liberty, equality, justice and opportunity for all in education. This can be achieved by giving financial assistance equal to the per student Provincial academic costs to the Private, Parochial and Independent Schools. That which is morally binding, desirable and physically possible should be financially implemented.

Yours very truly,

The Catholic Parochial School Trustees' Association of Manitoba (representing the Catholic Parochial Schools of Manitoba),
Mr. F. L. Cvitkovitch, President.

The Greater Winnipeg Society for Christian Education — Calvin Christian School,
Mr. Thomas Polet.

The Hutterian Brethren:
— Crystal Spring Colony, Ste. Agathe, Man.,
Rev. Jacob Kleinsasser, President.
— Oak Bluff Colony, Morris, Manitoba,
Rev. David Hofer, President.
— Ridgeland Colony, Dugald, Manitoba,
Rev. Andrew Wollman, President.
— Springfield Colony, Anola, Manitoba,
Rev. Sam. Waldner, President.
— Suncrest Colony, Tourand, Manitoba,
Rev. J. Kleinsasser, President.

The Balmoral Hall School for Girls,
Mr. Ian L. Jessiman.

LIVING IN A GLASS HOUSE

Pastoral Counselling

by REV. RALPH HEYNEN

Pine Rest Christian Hospital Chaplain

I would like to talk with you today on the subject of "Living in a Glass House." This message is inspired by a letter which I received from a mother who lives in a suburban area of a city and in this area there are a large number of children. Somehow or other these children like to play at her home and she gets a little weary of this because the other ladies in the neighborhood do not invite these children in. She wonders what she can do about it and why these children are always gathering around her home and around her yard. She says it wasn't too bad during the summer months, but now that they want to crowd into her recreation room in the basement it gets to be a bit noisy and it gets to be a bit of a nuisance. So I would like to talk about living in a glass house.

There was a time when people thought of their home as a sort of a fortress in which we could hide from the community with its influences. This is no longer possible. The fact that in former days a man lived at some distance from his neighbors made it so that his home was his castle and he could sort of draw in his mold and he could leave the others outside. But today our homes have become part of the mainstream of society. Maybe the fact that many homes have large picture windows which allow their family to look out but allow others to look in is symbolic of this.

There are a lot of things which happen in the world today which also come in contact with the home. We know what is happening in Vietnam because we listen to the news, we view the TV and we see things that formerly we would never see. Whereas formerly many people were forbidden to go to theaters or to movies, today they are watching these same pictures in full color in their living room. Often. in former days it was considered to be necessary to have recreation and entertainment around the house. Today we find that people are moving away from the home to golf courses and bowling alleys, swimming pools and gymnasiums. But it tends to lead people away from the family circle.

But why would children all gather at the same house and not the next day play at Susie's house and the next day play at Johnnie's home? I think there is a difference in the approach that mothers take. When the children constantly congregate at this one home it surely is an indication that this mother is possibly a bit more friendly, a bit more open, a bit more ready to receive these children. And it is good that she is this way. Possibly this is just what her children and the children in the neighborhood need. Of course, I recognize that this leads to a good deal of problems, because when these children are there they are more or less her responsibility. If one of the children should fall and break an arm she would sort of feel responsible for such a thing. And this requires a matter of working out these kind of relationships with the neighbors so that there can be sharing of this kind of burden. I know of certain situations where mothers have pre-school children and they take turns. One morning they are in one home and she supervises them, which enables the other mother to get out if she wants to, but the next day it is somebody else's turn. And so it goes throughout the week. And when there is a good relationship between these mothers this sort of works out rather well.

There are advantages to this type of thing. A little child at home, particularly when the older children are off to school, finds it hard to play just with his toys, no matter how many toys he may have. They get sick of watching cartoons on TV, because, after all, this is tiresome, too. They need to develop friendships. They need to develop fair play. They need to develop the matter of getting along with each other. The problem that this sort of thing presents is, of course, the fact that there are different standards in different homes.

There was a family in a neighborhood not too far from here who lived between two families who were members of a different church. Due to the fact that they were of a different church they had considerably different standards about the observance of the Lord's Day. These children could not understand why the children next door could do certain things that they could not do; why they had to go to Sunday School when the other children didn't go, and it does create problems.

There is also the problem, of course, of the language that children pick up within the home. If there are a few well chosen words which children like to pick up they like to show them off to their friends and they become sort of common property in the neighborhood. This can create certain situations.

And then again I think also that there is the problem of the fact that there is an undue burden which is laid on one mother if the children play constantly in that particular yard or in that particular home. I like to see the kind of family where playmates of children love to come, where they are free to express themselves. It is good. But it may possibly be necessary for a mother like this to explain to the other mothers that this is not wholesome in the long run. She does not want the responsibility of taking care of these children and she does not want to have these children dumped into her lap unless they are invited, and then she would like to see her children again to the homes of others. It is good for us to develop that kind of relationships.

Today our homes are no longer isolated from the neighborhood the way they formerly were. When you lived on a hundred and sixty acre farm you didn't see the neighbors that much. But when you live on a sixty foot lot it is only natural that you come in close contact with the neighbors, and this means that people can see what goes on within the home and that they hear what is being said. The influences from the outside are constantly affecting our families because we are exposed to these influences that come into the home.

But on the other hand, it is also good to let our light shine in the community. One of our daughters had visitors at her home and at breakfast her husband said, "We have the custom of saying grace before our meals." Oue of the visitors, a boy of twelve said, "You must be kidding." He hadn't heard of this before. We can be of influence for good. This may mean that we give up some of our privacy. Possibly we should invite some non-Christian people into our home for meals so we could talk to them about the spiritual life. But our home today has become a glass house and the question is, — are we ready to face the various circumstances? It will mean that others will be able to see whether we are really sincere about our faith, or whether we are phony for a glass house means that you can look out, but others can also look in. And the question is, — are we ready for this?

It is good for a mother like this to talk this matter over with her neighbors, but at the same time also consider it a marvelous opportunity to be of influence in the lives of other children, not necessarily your own, because in this way we can let our light shine at a time when it is not noticed so much but when it just becomes something natural. And isn't that what our Christian faith ought to be?

OUR THOUGHT FOR TODAY: Don't be a pessimist, but learn the genuine Christian art of Christian optimism, for this brings out a view of life that helps us to live more sincerely as Christians; not with a Pollyanna view of life, but wholly devoted to the Lord. Seeing that He Who guides and leads all things, directs them in His love and that in all things He has a redemptive purpose for his children.

HET KLEINE

Het was an interessant gesprek, dat in de bijbel-studie-kring werd gehouden. Het begon met de christelijke school. De vraag werd gesteld of het wel verstandig is, om kinderen zo vroeg al een bepaalde zienswijze op te dringen. Zou het niet veel beter zijn te wachten tot zij wat we noemen "de jaren des onderscheids" zijn gekomen, zodat zij welbewust een keuze kunnen doen.

Deze vraag was niet zo moeilijk te beantwoorden. Elke school brengt de studenten niet maar wat kennis bij, de school vormt, zoals het gezin vormt. En de vorming van het kind is van enorm groot belang, vooral voor ouders die hun kinderen mogen zien als het eigendom van God.

Maar het gesprek strekte zich allengs uit tot andere terreinen. Wij zijn geroepen alles ter ere van God te doen, maar pas op, dat dit geen uitgeholde term wordt. Iemand in de kring waagde de opmerking dat de kleinste dingen, zelfs tot het eten van een sandwich en het drinken van een kop koffie, op God gericht moeten zijn. Dit standpunt werd niet zo gretig aanvaard. Gaat dit niet een beetje op blasfemie lijken? God is zo oneindig groot en wij kunnen Hem zo maar niet betrekken in ons kleine leven van alle dag? Maar degene, die het kopje koffie en de sandwich in het gesprek had gebracht, was toch niet uit het veld geslagen. En hij had de apostel Paulus aan zijn zijde. Zegt Paulus niet: "Hetzij dat gij eet, hetzij dat gij drinkt, hetzij dat gij iets anders doet, doet het al ter ere van God." (I Cor. 10:31)

Laten wij het maar eerlijk bekennen. Wij hebben allemaal wel wat moeite om heel ons leven op God te betrekken. Weet u, het klinkt wat vreemd, als iemand zegt, dat een sandwich eten en een kop koffie drinken op God gericht moet zijn, maar als wij er goed over denken is het zo vreemd niet. Het christelijk geloof heeft niet alleen betrekking op grote problemen zoals abortie, echtscheiding, doodstraf, sociale verhoudingen, de staat, en noem ze maar op. Natuurlijk, daar ook. Juist omdat al die terreinen zo ontkerstend zijn is het zo nodig dat de christen daar getuigenis van zijn geloof aflegt. Maar het moet evenzeer in de ogenschijnlijke kleine en niets betekende dingen in het leven. Het zou wel eens kunnen zijn, dat de apostel Paulus juist daaraan gedacht heeft, toen hij zijn bekende woorden neerschreef: "Het zij dat gij eet, hetzij dat gij drinkt . . ."

Toen de Heiland de gelijkenis van de talenten vertelde, liet hij de koning bij zijn terugkeer zeggen: "omdat gij trouw geweest zijt in het KLEINE, zal ik u over veel zetten."

Als wij er goed aan denken, is het misschien wel het moeilijkste van het christelijke leven. Zo kan ik b.v. een duidelijk en uitgesproken standpunt innemen tegen abortie en dit wijd en zijd den volke bekend maken, zodat ik bekend word als een bestrijder van abortie op christelijke gronden, maar intussen kan het zijn dat ik zo'n ongenaakbaar karakter heb, dat haast niemand met me overweg kan. Ik kan zo'n voorvechter zijn voor de heiligheid van het huwelijk als een instelling van God, en intussen zo gierig zijn, dat de moeilijkheid en de armoede van mijn medemens mij niet raken.

Echt christelijk leven wil eigenlijk zeggen, dat wij tot in alle vezels van ons bestaan op God gericht zijn, dat alle kleine details van ons leven door Christus zijn vrijgemaakt, losgemaakt, gered.

Of we echt christelijk leven kunnen eigenlijk alleen maar zij merken, die dagelijks met ons omgaan.

Misschien heeft de apostel Jacobus daaraan gedacht toen hij zei: "Toon mij uw geloof uit uw werken, en ik zal u mijn geloof uit mijn werken tonen." (Jac. 2:18).

D.F.

Beelden van en uit NEDERLAND

★ ★

NAAR CALVIJN OF NAAR GUNNING TERUG?

Professor Zuidema, binnenkort emeritus-hoogleraar in de wijsbegeerte aan de Vrije Universiteit, gaf aan het blad "Patrimonium" een interview. Hetgeen hij zeide tekende de man: "Een stoere Calvinist, geheid Gereformeerde, tegenstander van de "nieuwe" theologie, rechtlijnig, ietwat teleurgesteld en verbitterd, reeds lang geplaagd door een zwakke gezondheid en thans niet meer in staat te lezen. Daarom heb ik al mijn boeken weggedaan." Hij bezit evenals prof. Jelle Zijstra een recreatie-woning in het oosten van Friesland. Tijdens hun verblijf aldaar — en dat is bij beiden nogal frequent — schijnt het gebeurd te zijn, dat Zuidema op een zondag preekte in een dorpskerk en Zijlstra onder zijn gehoor zat. Hij was nauwelijks begonnen of Jelle stond op en zei hoorbaar door heel de kerk: "Sytze, wy kinne der neat fan forstean, do moast luder praette." (Sytze — voornaam van prof. Zuidema — wij verstaan er niets van, je moet luider spreken.) Hetgeen na een kleine hilariteit geschiedde.

Het interview zelf is niet in een paar zinnen samen te vatten. De man die de vragen stelde, sprong ook een beetje teveel van de hak op de tak. Fel zijn soms de professorale uitspraken en scherp zijn oordeel, maar toen een "horizontale" preek aangeroerd werd, trof ons de volgende zin:

"Bij mijn gedachten over de kerk ga ik altijd naar Calvijn terug als die zegt, de schaduw van Christus valt ook nog over de Roomse Kerk. Ik kan het niet beter zeggen over de Gereformeerde Kerken, waarvan ik nog altijd lid ben en ook hoop te kunnen blijven."

Hier spreekt Zuidema namens duizenden Gereformeerden en wie iets van de kerkelijke situatie in Nederland tracht te begrijpen mag de zin van deze woorden nooit uit het oog verliezen.

Nu het rumoer in de R.K. Kerk weer een beetje verstilt, begint het in de Ned. Herv. Kerk opnieuw te rommelen. De Gereformeerde Bond in deze kerk is niet meer in het moderamen van de Synode vertegenwoordigd en gaat vrijwel zijn eigen gang. Een van hun voormannen stelde in "De Waarheidsvriend" het breekpunt eerst dan als "de Bondsdominees verhinderd zouden worden het volle Woord Gods te prediken."

Ook de confessionele richting roert zich nogal. En de Vrijzinnigen laten duidelijk blijken van een samengaan met de Gereformeerde Kerken geen heil te verwachten.

Tegenover het in de Gereformeerde Kerken nogal gehoorde geluid inzake de evangelische opdracht tegenover de wereld, komt nu juist een reactie vanuit de Hervormde Kerk. Een van haar predikanten schreef: "De kerk is een geloofsgemeenschap, maar geen modern dienstverleningsbedrijf."

En de bekende prof. v. Niftrik weigerde mee te doen aan de vorming van een gemeente, die het geloof laat samenvallen met politieke en maatschappelijke geëngageerdheid. Staat en maatschappij — zo schreef hij — zullen alleen dàn ten goede veranderen, wanneer de mensen veranderen. Daarom zal de kerk persoonlijke bekering hebben te prediken.

Intussen is het wel merkwaardig hoe snel mensen van mening kunnen veranderen. Het Friesch Dagblad heeft een groot aantal reacties gekregen op het uitvoerig interview met prof. Kuitert, dat dit blad publiceerde. De toon in vele brieven in zeer mild. Sympathie en begrip wordt door velen uitgesproken. Aangezien prof. Kuitert vasthoudt aan de opstanding van de Here Jezus, zijn velen bereid hem zijn critiek op het paradijsverhaal en op de wonderen cadeau te doen.

Inzake de verschenen herderlijke brief blijft het ongewoon stil. Mosterd na de maaltijd? Prof. Dr. D. Nauta heeft van de wijziging van de grondslag van de Vrije Universiteit gezegd, dat deze meer in de lijn van Gunning dan van Kuyper lag. Berkhof noemt in zijn "Geschiedenis der Kerk", J. H. Gunning Jr. (1829—1905) een profetische figuur, een der vaderen van de ethische theologie. Het merkwaardige is, dat de door ons boven aangehaalde uitspraak van de confessionele prof. v. Niftrik letterlijk aan de ethische Gunning ontleend kon zijn. "Dat de waarheid ethisch is, betekende voor Gunning vooral, — aldus Berkhof — dat ze slechts door een verwant gemoed, dus door een bekeerd mens, kan worden gekend."

* * *

Terwijl het beraad over eventuele "coalities" na de verkiezingen druk aan de gang is, gaat de Tweede Kamer in ijltempo door belangrijke wetsontwerpen van het Kabinet-De Jong af te doen.

Met de stemmen van de oppositie mee werd een verdrag met Engeland en Duitsland goedgekeurd om gezamenlijk het Nederlandse procedé van prof. Kistemaker betreffende de productie van verrijkt uranium toe te passen. Daarvoor zal er een fabriek in Almelo en een in Engeland worden gebouwd. De Kamer vroeg wel om sterke waarborgen ter verhindering van toepassing op militair gebied.

De leeftijd voor het passieve kiesrecht — het recht om in openbare lichamen gekozen te worden — wordt voorshands niet gewijzigd. Minister Beernink ondervond dat de Eerste Kamer soms toch een eigen weg volgt, zodat twee voorstellen van hem, door de Tweede Kamer met grote meerderheid aangenomen, werden verworpen. Een initiatief-voorstel van twee jonge liberalen om toch een verlaging te bereiken, leed schipbreuk in de Tweede Kamer. Naar onze mening is een leeftijd van 25 jaar heus niet te hoog om Kamerlid te kunnen worden. Het actief kiesrecht gaat in op 21-jarige leeftijd en ook daar is een verdere verlaging meer een mode-gril dan een verstandige overweging.

De minister van Economische Zaken heeft de prijscalculatiebeschikking voor onbepaalde tijd verlengd. In juli of augustus zal de zaak opnieuw worden bekeken, doch het is wel duidelijk dat de vinger aan de pols moet blijven. Temeer waar zowel de politieke partijen als de vakbeweging de ogen sluiten voor de gevaren ie onze economie bedreigen en zij de overheidsuitgaven nog maar eens extra willen opdrijven. De christelijke combinatie met ± 2½ miljard, de vakcentrales met 3½ miljard en de "progressieve" groep met 6 miljard. Men mag de vraag stellen of dit nu verantwoord beleid en realiteitsbesef is, temeer daar dagelijks ondernemingen sluiten en werknemers op straat komen.

Een wetsontwerp, dat veertig jaar geleden grote deining zou hebben verwekt, de verruiming van de echtscheidingsgronden, wordt nu in alle kalmte en op "technische" wijze door de Tweede Kamer behandeld. De minister van Justitie wil als enige voorwaarde voor echtscheiding "duurzame ontwrichting van het huwelijk". Sinds 1838 formuleerde het Burgerlijk Wetboek dat "echtscheiding nimmer door onderlinge toestemming kan plaats vinden". Sinds die datum fungeert ook de "grote leugen", nl. dat een der echtgenoten toegaf overspel te hebben gepleegd, ook al was dit niet het geval. Wat nu wordt voorgesteld en ook wel wet zal worden, maakt die overbodig, maar gaat velen lang niet ver genoeg, omdat tal van bepalingen inzake een proeftijd enz. een snelle scheiding verhinderen. Momenteel zijn er per 100.000 inwoners 62 echtscheidingen. In West-Europa is dat het laagste cijfer, hetgeen voor de Nederlandse samenleving pleit.

Waarschijnlijk zullen de kleine Chr. partijen (G.P.V. en Staatk. Geref.), alsmede de A.R. tegenstemmen, omdat per amendement de proeftijd dreigt te worden geschrapt.

Een fel debat is gevoerd over huur harmonisatie, dat betekent een optrekking van de huur van de oude woningen. Als het wetsontwerp wordt aangenomen en het schijnt dat minister Schut aan het langste eind trekt, gaat deze verhoging 1 juli a.s. in.

Het laatste nieuws is, dat het "monsterverbond" tussen de drie christelijke partijen enerzijds en P.v.d.A., D'66 en P.P.R. niet tot stand komt. Men kwam niet verder bij de onderhandelingen dan de procedure-vraag plus een groepsfoto voor een geschilderd portret van Dr. Drees Sr. De oude heer zal wel een knipoogje hebben gegeven.

Cn.

Jubileum

Sikke Strampel heeft geen modebaard, maar een 'beroeps'-baard, om 't zo eens uit te drukken. Dat zie je zo met de eerste oogopslag! Tegenwoordig heb je van die blaaskaken, die een week-of-wat met wat extra aangezichtsharen rondlopen, maar die bij de eerste kritiek van het eerste-het-beste lieve kind, als de wind hun scheergerei voor de dag halen en . . . foetsie, weg baard!

Valt echter de geliefde in ongenade, dan speelt een volgende editie van het vrouwelijk geslacht het zonder de minste moeite klaar de stoppels weer te voorschijn te toveren.

Sikke weet niet beter te doen dan de draak te steken met zulke knapen: "Mode-mannetjes," lacht hij wat verachtelijk. "Ze willen ook een duit in 't zakje doen, maar zijn nog niet eens droog achter hun oren. Ik wil niet beweren, dat ze niet zoiets als een baard produceren; zeker doen ze dat op de lange duur wel.

Als ze maar lang genoeg omgaan met een meisje, dat soms plagend zegt: 'een kusje zonder baard, is een ei zonder zout', maar de baard is er dan ook naar . . . Om het eens 'krek' te zeggen, zoals 't is: die jongens krijgen nooit een baard, waar ze **één mee worden** . . . Als ze 'm morgen bij wijze van spreken afscheren, dan loopt het nog niet in de gaten ook . . .

Neem nou de mijne, die wordt overmorgen 'persies' 50 jaar. Zou ik deze baard afscheren, dan zou geen sterveling me meer herkennen, dat is wis-en-zeker.

Maar er is meer. Menselijkerwijs gesproken, ik denk, dat ik het niet eens lang meer zou maken, want ik ben met deze baard vergroeid! Die hoort er bij, net als armen, benen, neus en mond.

De tegenwoordige baarden hangen er maar zo'n beetje aan, die van mij is een deel geworden van mezelf. Dat maakt nogal een klein beetje verschil, dunkt me zo."

Aldus beëindigde Sikke zijn glashelder betoog. . . .

b.m.w.

(Vrij vertaald en bewerkt uit het Friesch Dagblad.)

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.
Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

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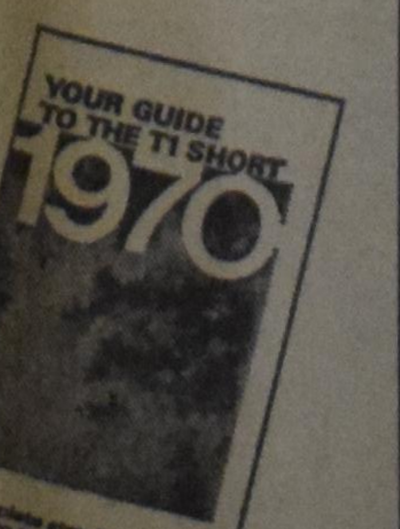
Indien U pas kort in Canada bent, dan dient U het volgende omtrent Inkomstenbelasting te weten:

De inkomstenbelasting in Canada is gebaseerd op woonplaats, niet op burgerschap. Mensen die hier wonen geven al hun inkomen dat zij ontvangen aan, zelfs als een gedeelte daarvan van buiten Canada afkomstig is. Indien Uw inkomen in de vorm van loon of salaris is dan heeft Uw werkgever reeds inkomstenbelasting ingehouden. Hij dient U voor het eind van februari een T4 bewijs te overhandigen waarop Uw verdiensten en de ingehouden bedragen zijn aangegeven. Een afschrift van dit T4 bewijs dient U aan Uw aangiftebiljet te hechten. Indien U gedurende het jaar meerdere werkgevers hebt gehad dan moet U ook verschillende T4 bewijzen bijvoegen. De meeste belastingbetalers in Canada ontvangen hun aangiftebiljetten per post. Deze zijn bedrukt met de naam, adres en Sociale Verzekeringsnummer van de belastingbetaler. Een nieuwaangekomene in dit land moet zijn eerste aangiftebiljet op het postkantoor afhalen. Zodra wij het hebben ontvangen plaatsen wij Uw naam op de lijst en het volgende jaar zullen wij het aangiftebiljet, zoals die anderen, aan U opzenden. Een Inlichtingengids maakt deel uit van elk aangiftebiljet. Het beantwoordt vrijwel alle vragen. Als U niettemin een lastig geval hebt dan kunt U advies en inlichtingen bij elk districtsbelastingkantoor krijgen zonder kosten. U kunt ze opzoeken, bellen of schrijven. Vele van onze ambtenaren spreken andere talen . . . . of U geeft er mogelijk de voorkeur aan om een vriend mede te brengen die voor U vertalen kan.



NATIONAL REVENUE, TAXATION
REVENU NATIONAL, IMPÔT

ONTARIO
PROVINCE OF OPPORTUNITY

Government Information

Van het Department of Financial and Commercial Affairs

HET KOPEN VAN ONROEREND GOED

Het kopen van een huis of grond is een van de belangrijkste financiële beslissingen in het leven. En omdat ze zo belangrijk zijn, is het aan te raden eerst een grondig onderzoek in te stellen.
Om u hierbij te helpen, verstrekt de Real Estate Section van het Department of Financial and Commercial Affairs, in Ontario, die alle makelaars in en verkopers van onroerend goed vergunningen verleent, de volgende richtlijnen:

HET KOPEN VAN EEN HUIS

Onderzoek de volledige geldelijke verbintenis, met inbegrip van de eerste kosten zoals aanbetaling, makelaars honorarium, verzekeringskosten, kosten voor rechtskundig advies, vooruitbetaling van grondbelasting en verhuiskosten. Ga bovendien de telkens terugkerende uitgaven na zoals kapitaal- en interestbetalingen op hypotheken, verzekeringstarieven, grondbelasting, plaatselijke heffingen voor verbetering en uitbreiding en onderhoudskosten. Houd — indien het huis ver van de plaats waar u werkt verwijderd ligt — ook rekening met vervoerkosten.
Wees er zeker van dat elk detail dat voor u of de te kopen grond van belang is, in de offerte of de koop en verkoop is opgenomen.
Inspecteer persoonlijk de ligging van het huis en doe het grondig. Laat zo mogelijk door een deskundige taxateur de waarde bepalen. Vergelijk de ligging van het pand ten opzichte van andere huizen en commerciële en industriële projekten. Neem een kijkje in de buurt en stel u op de hoogte omtrent de aanwezigheid van scholen, winkels en vervoermiddelen. Breng een bezoek aan de kantoren van de gemeentelijke instellingen in de direkte omgeving. Probeer er bij voorbeeld achter te komen of het toegestaan is kamers te verhuren of in uw huis een bedrijf uit te oefenen. Vind overeenkomstig de plaatselijke ontwerpstudies uit welke toekomstige uitbreidingen er zijn gepland.
Maak geen schriftelijke offerte en onderteken niets totdat u uw advocaat hebt geraadpleegd of tenminste over vorengenoemde punten overeenstemming hebt bereikt.
Nadat de offerte is gedaan, overtuig u er dan van dat uw advocaat het eigendomsrecht nazoekt om zekerheid te verschaffen dat het helemaal vrijgesteld is van hypotheekkosten (zoals onbetaalde belasting, hypotheken en overige vorderingen).
Het is voor u — de koper — niet raadzaam dezelfde advocaat te nemen als de verkoper.

GROND MET WINSTOOGMERK

Als u van plan bent 'grond met winstoogmerk' te kopen zoals een dubbel woonhuis, klein flatgebouw, winkelpand, volg dan — of u nu wel of niet in de panden woont — dezelfde voorschriften. Probeer bovendien een overzicht te verkrijgen van inkomsten en uitgaven.

GROND BUITEN ONTARIO

De markt in onroerend goed in Ontario trekt veel bouwers aan door het aanbieden van land buiten Ontario. Verscheidene stimuleren de verkoop van hun percelen en 'condominiums' via advertenties in kranten en diners.

Voordat zulke bouwers in Ontario tot zaken doen kunnen overgaan, verlangt de provinciale wetgeving van hen dat zij een prospectus van het land indienen aan de 'Registrar of Real Estate and Business Brokers', waarna zij een 'Certificate of Acceptance' ontvangen. Lees de prospectus alvorens u uw handtekening zet.

De bouwer is ook, wanneer hij met zijn land op de markt handel gaat drijven, verplicht aan iedere gegadigde in Ontario een afdruk van de prospectus te overhandigen. Lees de prospectus voordat u een verkoopovereenkomst ondertekent. Het is niet de taak van de regering het land als een investering te endosseren of goed te keuren maar veel meer om voor de koper belangrijke feiten betreffende het land te vergaren, zodat hij een weloverdachte beslissing kan nemen over het wel of niet kopen.
Voordat u tot het kopen van buiten de provincie liggend land of 'condominiums' overgaat, stel u dan eerst in verbinding met het kantoor van de Registrar, 555 Yonge Street, Toronto, om vast te stellen dat de verkoper is geregistreerd. Wees er vooral zeker van dat u van de bouwer of zijn verkoopagent een afdruk van de prospectus ontvangt.
Lees de prospectus nauwkeurig en raadpleeg, voordat u een contract ondertekent, eerst uw advocaat.

THE HON. WILLIAM G. DAVIS
Prime Minister of Ontario

Adam

(en Lukas 3:38)

"Dit is een historisch ogenblik," zei Dr. Kuitert, toen hij constateerde dat de synodale commissie niet was ingegaan op zijn ontkenning van een werkelijke Adam.

En dat was geen misverstand, want in diezelfde vergadering constateert Dr. Koole: "Wij hebben dus nu geen grijpbare Adam meer."

Prof. Berkouwer schaart zich daar nu tenslotte ook bij en geeft de reden aan. "De wetenschap heeft ons aan het denken gezet," zegt Prof. Berkouwer.

De beslissing, dat men nu in de Geref. Kerken een historische Adam kan ontkennen, berust dus op wetenschappelijke gegevens.

Welke wetenschappelijke gegevens kunnen dat wel zijn, voor zulk een diep ingrijpend besluit? Want het betreft niet alleen Genesis, maar alles wat in de H.S. daar verder mee in verband staat. Dat is ook het geloof van de profeten en de Apostelen, van de Here Jezus zelf, en van de Kerk door alle eeuwen heen. Zie prof. A. A. Hoekema, Banner 1-1971.

Bij Dr. Kuitert zelf wordt men niet veel wijzer wat die wetenschappelijke gegevens betreft. Hij zegt zo maar in: "Verstaat gij", "hoe verder we in de geschiedenis teruggaan, hoe primitiever de mensheid die we aantreffen, een hordewezen". Maar hij geeft geen gronden voor zijn beweringen.

Wat uitvoeriger laat Dr. Lever zich hierover uit. Vooral in zijn rede op de Conferentie, over Evolutie (C.E.) in 1966 Amersfoort.

Hij meent dat de overgang van dier naar mens een geleidelijke overgang is geweest, een langzame opstijging door alle phasen heen.

Als mogelijke tussenvorm noemt hij daar de Australopithecus (zuideraap).

Een werkelijke zondeval is daarbij uitgesloten.

Dat alles wordt nu zo maar gezegd, maar wat bewijzen heeft men daarvoor? Wat is daarvan nu werkelijk bekend?

Een korte samenvatting.

30—40 jaar geleden was men van die primitieve voorouders veel zekerder dan nu. Toen, 30—40 jaar geleden, meende men als tussenvorm tussen dier en mens (missing link) een drietal groepen te hebben. Men noemde toen:

Java man, met een drietal schedelfragmenten.

Peking man, een schedel geconstrueerd uit 45 fragmenten.

Enkele Neanderthaler schedels, ± 14 ex.

De ouderdom van deze "missing links" werd toen geschat op 500.000 tot 200.000 jaar. Deze zgn. missing links hebben waarschijnlijk toen de Chr. Encyclopedie parten gespeeld. En deze zijn het die voornamelijk Dr. Kuitert voor de geest staan, als hij spreekt van primitieve hordewezens als onze voorouders.

Maar wat is daarvan nu wetenschappelijk overgebleven?

Van die grote ouderdom geen bewijs. Wordt heden weersproken door de Carbon 14 (C14) methode van Dr. Liby.

Als voorouders van de tegenwoordige mensheid, totaal niets. Want dat is al weer achterhaald door nieuwe ontdekkingen van Dr. Leacky in Oost Afrika. Dr. Leacky meent nu overblijfselen te hebben gevonden die over een miljoen jaar oud zijn en toch veel menslijker dan de bovengenoemde. Bovendien, de drie bovengenoemde groepen, Java man, Peking man, Neanderthaler worden heden beschouwd als gedegenereerde takken van de menselijke stam, die door een ziekelijke afwijking (giantisme) waren gedoemd tot uitsterven (Duyv. de Wit e.a.)'

En nu wat de miljoenen jaren oude vindingen van Dr. Leacky in Oost Afrika betreft. De voorlaatste was de Australopythecus (zuideraap). Een bekend specimen daarvan was de Zinjantropus, geconstrueerd uit een kaakfragment en 400 schedelfragmenten, splinters dus. Prachtige afbeeldingen in allerlei magazines. Alles fantasie vanzelf. Eerst in 1959 uitgegeven voor mens, en ook zo afgebeeld. In 1965 werd het een dier. Achteraf misschien toch nog mens, want sommige deskundigen beschouwen deze Australopythecus als een gedegenereerde tak van de Bushman familie (Bosjesmannen). Men twist er nog over.

Van de ouderdom is niets met zekerheid te zeggen. Deze beenderen worden gevonden in zgn. Knekelgroeven, zegt Von Koeningswald. Dat zijn oorspronkelijke ravijnen, die van boven af zijn gevuld met alles wat aan de oppervlakte van de steppe voorkwam en door stortregens kon worden meegesleurd. (Von Koeningswald, Nederlander, zelf evolutionist).

Maar in elk geval deze Australopythecus is al weer uitgeschakeld als mogelijke voorouder. Want Dr. Leacky meent nu overblijfselen te hebben gevonden, die nog weer ouder zijn en toch meer menselijk.

Hij noemde deze nieuwe vinding: "homo habilus". Het gevondene is uiterst gering. Meest kaak- en schedelfragmenten en kiezen.

De ouderdom gaat nu in miljoenen jaren. Maar het misleidende is hier, dat niet de ouderdom van de gevonden beenfragmenten wordt bepaald, maar de ouderdom van het omringende gesteente.

Men heeft tegenwoordig zgn. timeclocks, waarmee men meent de ouderdom van gesteente, rotsen enz. te kunnen bepalen. Dat gaat in miljoenen van jaren.

Het is mogelijk, en behoeft niet in conflict te komen met de Bijbel, die van de ouderdom van de dode stof alleen zegt: "In de beginne had God hemel en aarde geschapen" (Vert. Reysel).

Maar de ouderdom van het gesteente bewijst niet, dat die gevonden menselijke overblijfselen ook zo oud zouden zijn.

Deze streken in Oost-Afrika zijn erg vulcanisch. Omkeringen, lavastromen, modderstromen, puimsteenregens, stuivende vulcanische as, kunnen menselijke overblijfselen hebben verplaatst en begraven in veel ouder gesteente. Denk hier b.v. aan Herculanum en Pompei.

Andere evolutionisten weerspreken dan ook Dr. Leacky's ouderdom bepalingen, b.v. Hooton, Montagne, Von Koeningswald e.a.

Von Koeningswald zegt b.v. men vindt skeletten van hedendaagse mensen in de onderste lagen. De "dating" is daar moeilijk, zegt hij.

En de allerlaatste vindingen weerspreken Dr. Leacky's miljoenen jaren totaal. Volgens een artikel in Creation-Research soc. 1970 zijn nu meer dan 15.000 voorwerpen en stoffen onderzocht op ouderdom, alle van organische oorsprong, dus afkomstig van levende wezens. Deze voorwerpen en stoffen zijn onderzocht volgens de Carbon 14 methode (C14) door meer dan 100 universiteiten over de gehele wereld. Al die voorwerpen en stoffen bleken jonger dan 40.000 jaar. Daarbij waren ook 'e Neanderthaler, Australopithecus.

Dat is heel wat anders dan de miljoenen jaren van Dr. Lever.

En deze cijfers kunnen volgens de gegevens van Dr. Liby (de uitvinder) zelf, nog aanmerkelijk worden teruggebracht. En als men in aanmerking neemt catastrofes als de Zondvloed, nog eens sterk worden verminderd.

Men ziet dus, dat van die horden van primitieve voorouders, waarvan Dr. Kuitert spreekt, niets vast staat.

Uit dit kort overzicht kan men in elk geval zien, op welke onzekere gronden de uitspraken van Dr. Lever, Dr. Kuitert en Prof. Berkouwer betreffende Adam berusten.

Documentatie op aanvrage.

v. d. Werff.

Thamesford, Ont.

Plaats Uw advertenties in C.C.; het blad dat men leest!

TERLENKA VITRAGE

en valletjes.

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Het heeft H.M. Koningin Juliana behaagd de Heer Jan van Bruchem te benoemen tot Ridder in de Orde van Oranje-Nassau, zulks voor het succes van de Dutch-Canadian manifestatie dat in zeer grote mate te danken is aan de oordeelkundige en bezielende leiding die hij daaraan heeft weten te geven.

De versierselen behorende bij deze hoge onderscheiding werden uitgereikt door de Consul Generaal voor Ontario en Manitoba, de Heer Johannes Tjaardstra, tijdens een plechtigheid te zijnen huize, bijgewoond door de leden van het Nationaal Comité, Generaal Guy G. Simonds en diverse andere genodigden.

In zijn dankwoord legde de Heer Jan van Bruchem er de nadruk op dat deze onderscheiding moet worden beschouwd als een blijk van waardering voor allen die aan het succes van Operation: 'THANK YOU CANADA' hebben meegewerkt.

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DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(32)

Augustus spoedt ten einde. Jilderd tuurt elke morgen, elke middag, elke avond de rivier af. Als Helmut eens niet komt. Zijn voorraden zijn bijna op. Als hij eens niet komt. Een barre winter in, zonder eten. Sterven in de koude eenzaamheid met de zakjes goud. Rijk omkomen van gebrek. Hij zal zijn voorraden moeten aanvullen. Dagenlang jaagt hij op sneeuwhoenders. Dertig stuks hangt hij te drogen in de zon. Zij zijn met één dag bedorven. Waar haalt hij hier eten vandaan, als Helmut wegblijft? Beren ziet hij zelden en als het vlees toch bederft? Jilderd wordt onrustiger. O God, geef dat hij mag komen, bidt hij.

En dan op een morgen . . . is het verbeelding? . . . Is het niet een donker streepje op het grijze water? Jilderd tuurt. Nee, toch niet, het is de zon die op het water schijnt. Of toch? Het streepje wordt duidelijker.

Ja! Ja! Jilderd loopt langs de oever. Ja, nu ziet hij het, het is een boot. Hij schreeuwt het uit en zwaait met de handen. Nog even, daar roeit Helmut hem al voorbij: "Morgen," zegt hij. "En nog goud gevonden?"

Zo heeft Jilderd het zich altijd voorgesteld. Wat een weelde weer een stem te horen. "Ja, nogal veel," zegt hij en loopt langs de oever met de boot mee. Helmut wil zeker naar de hut varen.

Helmut heft de brede kop op: "Nogal veel, hoeveel is dat?"

"Dat zal ik je direct zeggen." Jilderd voelt zich de geslaagde.

Bij de hut legt Helmut de zwaar geladen boot vast.

"Zo, daar was ik weer," zegt hij. "Een hele reis zo alleen. Wij hielden elk tweehonderd dollar van de pelsen over. Niet slecht vind ik. En hoeveel goud heb je dan wel gevonden?" Er is een vreemde flikkering in de ogen van Helmut: "Je zei toch: Nogal veel?"

"Vierhonderd pond," zegt Jilderd en leunt tegen de hut.

"Hè? Vierhonderd pond?" Helmut staat vlak voor hem: "Man, lig niet te zeuren. Dat bestaat immers niet?"

"Nou, kom dan maar eens hier," zegt Jilderd en stapt de hut binnen. De zakjes sleept hij onder de brik vandaan. "Nou, wat is dat dan?"

Helmut laat zijn hand even over het koele geel glijden. Zijn ogen staan onrustig. Hij stottert zo'n beetje: "Maar man, dat is vierhonderdduizend dollar of zoiets. En wat ben je nu van plan? Blijf je hier nu nog een winter in dit barre land?"

Jilderd gaat op de bank zitten: "Ik had zo gedacht, Helmut, ik geef jou één vierde van het goud. De rest houdt ik natuurlijk zelf. En dan zou ik wel terug willen. Terug naar mijn dorp in Friesland, begrijp je?"

Helmut begrijpt het. "Meen je dat, dat je mij een kwart geeft?" vraagt hij.

"Ja natuurlijk. Jij hebt mij tenslotte hier gebracht."

Helmut zit met de hand aan het hoofd. Hij ziet visioenen voor de toekomst in zijn dorp in Noorwegen. Een boerderij kopen of een houtzaagmolen. Weer in het oude dorp. "Wij gaan morgen terug," zegt hij. "Maar hou je gedekt. Verkondig niet overal deze vondst. Er zijn meer trappers onderweg nu. Als ze er de lucht van krijgen zijn ze tot alles in staat. Veel hout heb je nog niet gekapt, zie ik." En zijn ogen dwalen even langs het magere stapeltje.

"Nee," zegt Jilderd. "Ik had er op gerekend dat wij zouden teruggaan."

Ze slapen beiden slecht die nacht. Twee rijke mannen in een houten hut. Ze draaien zich om en liggen te woelen. Het is nog donker als ze opstaan. Ze zeggen niet veel. Beiden is het vreemd dat ze nu rijk zijn. Beiden drukt ook de zorg, hoe ze het goud veilig in de bewoonde wereld zullen brengen, hoe ze het moeten verkopen. Toen ze geen goud hadden, hadden ze deze zorgen niet.

"Ik heb ook een brief voor je," zegt Helmut. Jilderd leest eerst de brief. Vader heeft hem geschreven.

Vleerbos, juli '27

Beste Jilderd.

Je brief ontvangen en daaruit vernomen, dat je naar nog verder gelegen oorden bent vertrokken. Wij kunnen geen hoogte krijgen waar je nu bent. De wereld is groot. Maar het lijkt mij onbegonnen werk om je deze brief te bezorgen daar in sneeuw en ijs. Wij wonen niet meer in de steeg. Maar in het huis van Dirk en Janke. Dat weet je nog wel zeker. De jaren vlieden henen. Maar Gods Woord blijft trouw in Eeuwigheid. Het is met ons allen zeer goed. De kinderen getrouwd en op zichzelf. Zij steunen ons allen wat. Moeder heeft nog wel hoop, dat je nog eens terugkomt. Maar ik sta hier, in dit stuk van zaken, sceptisch tegenover. Het is hier in het dorp nog alles bij het oude. Maar wel nieuwe huizen en zo. Wij hopen nog eens iets van je te horen. De groeten ook van moeder.

Vader.

Jilderd zit met de brief in zijn handen. In het huis van Dirk en Janke. Of hij het nog weet. Het huisje bij de brug. Als deze winter de sneeuwstormen om deze hut gieren, zal hij daar misschien zijn.

"Nou zit je te dromen, Rothschild," zegt Helmut. "Schiet maar eens wat op. Je kunt nu de reis naar huis gerust maken. Het eerste gedeelte is het moeilijkst. Alle dagen roeien. En zoals ik al zei, hou je gedekt voor de andere trappers. Ze weten dat je hier bent gebleven om goud te zoeken. Als wij nu teruggaan, zullen ze hun gevolgtrekking maken. Wij zeggen maar, dat je een paar keer pijn hebt gehad en dat wij het niet aandurven om een winter te blijven. Vind je niet? Misschien komen wij ze niet tegen, maar James en Patrick zullen wij vast treffen, die komen deze kant op. Nou vooruit maar. Het begint licht te worden. De pannen en potten, kachel en andere rommel laten wij hier maar. Wij verkopen straks de hut met alles wat er in is. Behalve het goud, dat nemen wij maar mee had ik zo gedacht."

Helmut lacht grommend. De zakjes goud worden naar de boot gedragen. Vakkundig stopt Helmut ze weg onder de andere vracht. Een dekkleed komt er over.

"En dan gaan we maar eens. Als ik dit had geweten was ik wel bij je gebleven, kerel. Klaar?"

Jilderd kijkt nog eens om zich heen. Woeste omgeving met de hut aan de rivier. Het is vreemd, maar echt blij is hij niet. Heeft hij nu zijn doel niet bereikt? Rijk keert hij terug, rijk. Is hij werkelijk rijk?

Helmut maakt de boot los, neemt de riemen. Jilderd zit achterin. Ze varen. Langzaam wordt de hut kleiner, de lange pijp steekt nog boven de bomen uit. Dan varen ze om een bocht. Nu is er nog het grijze water van de rivier. Jilderd kijkt niet meer om, de reis naar huis is begonnen.

Ze maken lange dagen, want beiden willen ze zo gauw mogelijk terug naar de bewoonde wereld. Veel praten over hun plannen doen ze niet. Eén keer zegt Helmut: "Stel je voor, dat ik tachtig duizend gulden voor dat goud krijg, wat zullen ze opkijken in mijn dorp." Maar verder praten ze slechts over het weer en hoe lang ze over de tocht zullen moeten doen. Met veertien dagen varen ze het Grote Berenmeer op. 's Avonds zetten ze hun tent aan de oever. Als ze zitten te eten vaart er een boot recht op hen toe. "Daar heb je ze," bromt Helmut. "Nu moeten we oppassen."

De boot meert bij de tent, twee mannen stappen er uit. Ja, dat zijn James en Patrick. Beiden al wat oud, tegen de zestig. James lang en mager met een gelige benige kop, Patrick breed en groot, een kop vol lijnen en groeven en lichtgroene ogen. Patrick is rijk geweest. Als één der weinige geslaagden keerde hij dertig jaar geleden uit Klondike terug. Een paar honderdduizend dollar had hij vast en in een paar jaar was hij er door. Drank, vrouwen, paarden en beste vrienden, zo was het gauw bekeken.

(Wordt vervolgd)

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U zult daar vriendelijk worden ontvangen — antwoord ontvangen op Uw vragen — en bijstand ontvangen voor het opstellen van Uw aanvrage.

Indien het U niet mogelijk is om een van deze kantoren te bezoeken, schrijf dan aan een die het dichtst bij U in de buurt gelegen is en de nodige inlichtingen zullen U volledig worden toegezonden.

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De loop der tijden ④

door Alice Los.

Louis Joliet was dus veilig en wel in het dorpje van de Senecas aangekomen, waar hij door zijn Indiaanse metgezel prompt in de steek gelaten werd. Wat nu?

Hij hoefde niet lang naar een antwoord op deze vraag te zoeken, want de verrassing die sinds ons vorig artikel nog steeds op hem wachtte, kwam al spoedig in levende lijve opdagen. Het was Robert de la Salle, een landgenoot van Joliet, die zich met een expeditie in de buurt bevond en daar van Joliet's aanwezigheid gehoord had. Hij kwam eens kennis maken en de beide jongemannen konden het direct goed vinden samen. Ze vertelden elkaar hun belevenissen en zo hoorde Joliet dat de expeditie uit twintig man bestond en o.m. op zoek was naar de Mississippi.

Verdeeld over zeven kano's waren ze vanuit Ville Marie (Montreal) vertrokken en via de St. Lawrence River en Lake Ontario gevaren tot de plaats waar we nu het tegenwoordige Burlington vinden. Daar waren ze geland en zo verder te voet in de buurt van de Seneca nederzetting terecht gekomen.

En voor het geval ze onderweg heilbegerige Indianen tegen zouden komen, waren er ook twee priesters van de partij. Deze twee mannen, François Dollier en Renée de Galinée geheten, waren beide van zeer goede familie, welopgevoed en ontwikkeld, en uitermate vriendelijk en voorkomend. Toen de la Salle aan Joliet voorstelde om met de helft van de manschappen en uitrusting der expeditie verder op zoek te gaan naar de "Vader der Rivieren", en Joliet op dat voorstel gretig inging, bleken de priesters (en blijkbaar ook de manschappen) geen bezwaar te hebben. Het was voor de priesters wel even een vraag waar zij nu precies heen zouden, omdat ze zich door deze gang van zaken eigenlijk onder een vast omlijnd reisplan bevonden.

Maar Joliet wist raad. Hij had in het verre Noorden de stam der Pottawattamies gevonden en gedienstig stippelde hij de route voor de priesters uit. Bovendien, en dit omdat hij en de la Salle zo vrij geweest waren om vier van de zeven kano's voor hun groep te reserveren, duidde hij de plaats aan waar ze zijn inderhaast verborgen kano konden vinden. Zo scheidde men als goede vrienden. Hoe het de la Salle en Joliet verder vergaan is, weet ik niet. Wel vermelden de boeken dat de Mississippi in 1673 door Joliet werd ontdekt en dat hij daarvoor zes jaar later de Mingan Islands als beloning de zijne mocht noemen.

De priesters met hun getrouwen vertrokken vanaf de Seneca nederzetting op 1 oktober 1669. Ze hadden vier dagen lopen voor de boeg alvorens ze de Grand River zouden bereiken. De goedaardige dorpelingen gingen zo ver mee om behulpzaam te zijn bij het dragen van de drie kano's en de omvangrijke bagage.

De kano's, door Algonquins vervaardigd, waren twintig voet lang en twee voet breed. De bodems en het geraamte waren van het beste cederhout, de rest bestond uit berkenbast. Ze waren licht in gewicht en gemakkelijk hanteerbaar, en hoewel ze slechts door een laag zo dik als vier of vijf vellen papier van het water gescheiden waren, konden ze elk royaal drie mannen en 800 pond bagage vervoeren!

Bij de rivier aangekomen, keerden de hulpvaardige Indianen naar huis terug en bemanden Dollier en Galinée met hun gezelschap de kano's en begonnen de reis door de Grand River naar het zuiden. Het nam hen acht dagen voordat ze de uitmonding in Lake Erie, bij het tegenwoordige Dunnville, bereikten. Daar bogen ze naar het westen. Ter hoogte van Port Dover besloten ze, omdat het al vroeg winterde, het zekere voor het onzekere te nemen, en aan land te gaan. Ze vonden een beschut plekje, dicht bij de plaats waar de Lynn River en de Black Creek samenkomen. Met elkaar hebben ze toen de handen uit de mouwen gestoken en zich een schuilplaats voor de winter gebouwd. Het werd een drie-kamerwoning. Eén kamer was in gebruik als woonvertrek, de tweede als opslagplaats, terwijl de derde als kapelletje dienst deed. Drie maal per week werd daar de mis bediend.

Galinée, die een soort dagboek bijhield en ook hun route in kaart heeft gebracht, was in zijn beschrijving opgetogen over de omgeving. Aan voedsel hadden ze geen gebrek want er viel genoeg te jagen en te vissen. De beren vooral moeten mals en kostelijk om te eten geweest zijn. . . .

Het klimaat was koud, maar pittig. Voordat deze dappere mannen in maart 1670 hun reis weer voortzetten, plaatsten ze een kruis op een hoge klip, duidelijk zichtbaar vanaf Lake Erie. Aan de voet daarvan werd het koninklijk wapen van Frankrijk gezet en aan de armen hingen ze de proclamatie dat zij als eerste Europeanen daar overwinterd hadden. Wie, zo vraag je je af, zal daarvan het eerst hebben kennis genomen? De beren hebben er hun huid geschuurd, in de vroege morgen kwetterden er de vogels op de geduldige armen, om er dan 's middags een dutje te doen, terwijl de eekhoorns, de hazen en de konijntjes er omheen gestoeid zullen hebben. Toch moeten er later mensen gekomen zijn, verheugd wellicht over de ontdekking van dit levensteken van vroegere lotgenoten.

En nu, driehonderd jaar later, is de plaats waar de drie-kamerwoning stond, altijd nog duidelijk herkenbaar. Voor wie zich de tijd gunt om er een ogenblik te toeven, spreekt het verleden er duidelijk.

Intussen ging het de mannen bij de voortzetting van hun reis nog niet zo erg voor de wind. Ze waren nog maar een twintig mijl onderweg langs de noordkust van Lake Erie, of ze werden alweer gedwongen om te landen en een schuilplaats te zoeken omdat er een hevige storm opstak. Blijkbaar hadden ze de kano's niet al te secuur geborgen, want één ervan werd door de wind gegrepen en in het meer gekwakt, waar het voorgoed buiten bereik van de mannen bleef. Wie weet welk Indianenjongetje er later uren plezier mee heeft gehad, als het ding tenminste ergens door de moegestreden golven ongeschonden op een strand geschoven is.

Intussen zaten de priesters er maar mee. Goede raad was duur! Het was onmogelijk om negen mannen plus alle bagage in twee kano's te stouwen. Toch lieten ze zich niet zo gauw de moed ontnemen. De helft van de bagage en vier mannen werden over twee kano's verdeeld, terwijl de priesters zelf met de drie overige mannen en de rest van de bagage over land zouden verder gaan, bemoedigd door de hoop dat ze spoedig de kano van Joliet zouden vinden.

Het bleek een bijzonder uitputtende tocht te worden. Door de dooi kolkten de rivieren, waarvan ze er verschillende moesten passeren, tot ver buiten hun oevers en meermalen moesten ze mijlen lopen vóór ze een doorwaadbare plaats konden vinden. Een sneeuwstorm overviel hen ook nog een keer. Maar eindelijk bereikten ze Long Point waar ze herenigd werden met de mannen in de kano's, die zo verstandig geweest waren, daar in de beschutting van de tot ver in het water uitstekende landtong, op hun uitgeputte medereizigers te wachten.

En aldaar, waar nu 's zomers het blauw en het geel en groen van ontelbare tenten het landschap kenmerken als een vacantieoord, hebben die negen mannen met elkaar het Paasfeest gevierd.

Toen ze daarna weer verder trokken bleven allen, zowel degenen die te voet gingen als zij die in de kano's zaten, zo dicht mogelijk langs de kustlijn, zodat ze elkaar indien nodig konden beroepen. De voorjaarsstormen woedden nog meerdere malen. Toen kwam de dag waarop ze de kano van Joliet vonden. Wat een vreugde! Nu konden ze allemaal met elkaar weer verder varen. Ze vatten weer moed en voelden nieuwe energie. Na twee dagen bereikten ze Point Pelée en besloten daar aan land te gaan om eens van een goede nachtrust te genieten.

Ditmaal namen ze extra voorzorgsmaatregelen voor kano's en bagage. Maar alweer zet het hen tegen. Moe van alle inspanning sliepen ze allen de slaap des rechtvaardiger en merkten de storm die gedurende die nacht op kwam zetten, niet. Dit maal was het geen kano, maar de bagage van Pater Dollier welke in de woedende golven spoorloos verdween. Dat was een harde slag voor hem, want behalve zijn kleren en munitie, ging ook zijn kostbare altaar met toebehoren verloren. Dat was niet te vervangen en 't had geen zin om zonder dergelijke attributen bij de Pottawattamies aan te komen. Mismoedig als ze waren, besloten ze toch om verder te gaan. Wie weet, konden de Paters Jezuiten, die een zendingspost op het eiland Makinac bemanden, hen aan een nieuw altaar helpen.

Als U op uw kaart kijkt, vindt U dat eiland helemaal in de Noordwestelijke hoek van Lake Huron, bij de doorgang naar Lake Michigan. Dat was dus nog een hele reis vanaf Point Pelée en in Lake Huron ging het ook nog tegen de stroom op. Toch zijn ze er gekomen en de vriendelijke Jezuiten vonden een betrouwbare gids voor hen toen ze besloten weer naar Ville Marie terug te keren. Van een bezoek aan de Pottawattamies is blijkbaar niets gekomen.

Vanaf Mackinac voeren ze om Manitoulin Island heen, door de French River en Lake Nipissing, vanwaar ze over de Champlain Road en eindelijk via de Ottawa River weer bij hun uitgangspunt terug keerden: Ville Marie.

Het was een rondreisje geworden dat welgeteld 347 dagen geduurd had!

Maar ze smaakten dan ook het genoegen de eersten te zijn die dit ommetje ooit gemaakt hebben.

(Wordt vervolgd.)

De beloning voor zelfbeveiliging.

Talloze mannen en vrouwen lopen door onoplettendheid tijdens het werk letsel op.

Het geheim is: verscherp uw zelfbeveiliging.

Een van de manieren deze zelfbeveiliging op te voeren is erover te praten. Er zullen waarschijnlijk minder ongelukken gebeuren, wanneer iedereen op zijn hoede is.

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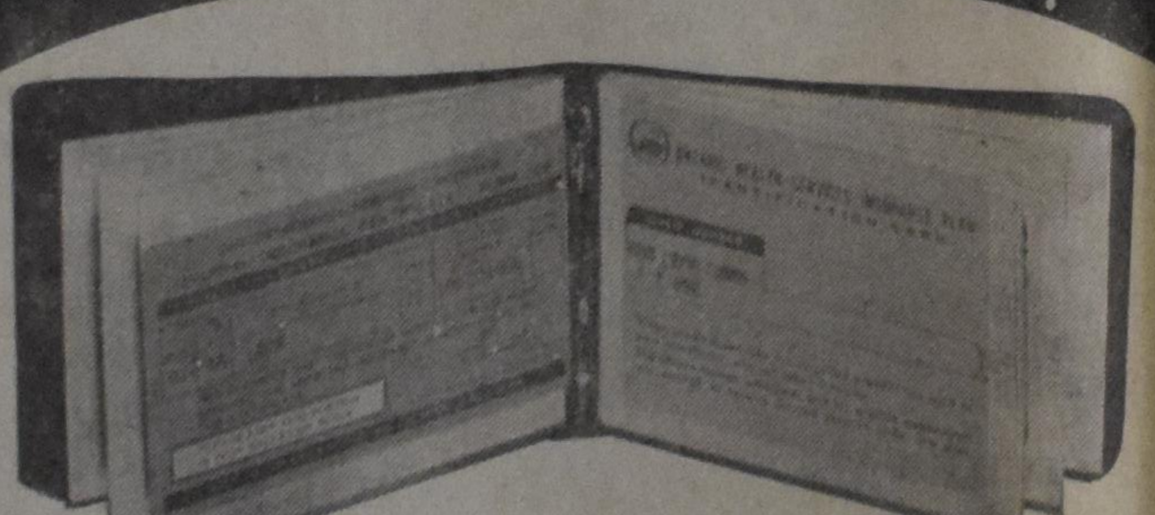

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ONTARIO DEPARTMENT OF HEALTH
Hon. A. B. R. Lawrence, Minister

TIEN JAAR KERKOPBOUW

In tien jaar tijd was het bureau Kerkopbouw van de gereformeerde kerken in Nederland betrokken bij de bouw en verbouw van 214 kerkelijke gebouwencomplexen. Daaronder waren 173 nieuwe kerken. De totale bouwsom bedroeg rond 125 miljoen gulden.

Kerkopbouw stelt zich met name tot taak kerkelijke bouwplannen aan een deskundig onderzoek te onderwerpen en daarbij o.a. na te gaan of er besparingen mogelijk zijn. Een bouw-advies is echter slechts mogelijk wanneer er een volledige kerkplanologische verkenning is geweest. De bouwzaken vormen dan ook maar een onderdeel van het werk van Kerkopbouw. Het bureau houdt zich namelijk ook bezig met de gehele Kerkelijke planologie. De deskundigen van het bureau maakten in de afgelopen tien jaar ruim 300 ontwikkelings rapporten voor plaatselijke kerken of voor streken. In deze advisering waren circa 625 gemeenten betrokken. De rapporten hebben betrekking op de grote steden, maar niet minder op het platteland. De structuurveranderingen in de city's van de steden, de ontvolking van sommige plattelandsgebieden en de snelle opkomst van grote nieuwe woongebieden in andere streken stellen de kerken voor grote problemen. Om bij de oplossing daarvan van dienst te zijn, stelde de generale synode van de gereformeerde kerken tien jaar geleden het deputaatschap Kerkopbouw in. Het bureau, dat hieruit ontstond is een unicum in Nederland: geen enkele andere kerk beschikt namelijk over een dergelijke planologische dienst. In besloten kring is te Utrecht het 10-jarig bestaan van Kerkopbouw herdacht en daarbij sprak o.a. de oud-secretaris van het deputaatschap minister ir W. F. Schut. De afgelopen periode overziende, zei hij, dat we in de zestiger jaren technisch gezien veel leerden beheersen, maar dat thans in de jaren 70 de achtergrondvragen pas goed los komen. Waar moeten we heen, waar willen we heen? Alles lijkt zo onzeker te worden en toch hunkeren de mensen naar zekerheid. Wat zal de kerk moeten doen? In de jaren 70 staat de kerk er, aldus minister Schut, zwaarder voor dan ooit om de wereld voor te leven dat het bij haar gaat om het allerdiepste.

Dr P. G. Kunst, praeses van de Geref. Synode, wees er op dat het er in de herstructurering waar Kerkopbouw mee te maken heeft, om gaat het de moeite waard te maken om lid van de gereformeerde kerken te blijven en dat is een geweldige opdracht.

Enige opmerking vanuit de praktijk makende, zei de Algemeen adviseur van Kerkopbouw, de heer J. A. Harms, dat hij alles wat er in onze tijd over kerkbouw gezegd wordt, er ruimten nodig zullen zijn en blijven voor de gemeenschappelijke omgang met God, centravan activiteit, bezinning en vorming — immers hoe zou de kerk anders haar roeping kunnen volbrengen. Ook Kerkopbouw krijgt in steeds sterkere mate met achtergrondvragen te maken. Zo is men kortgeleden begonnen aan een onderzoek naar de oorzaken an het predikantentekort, waarbij men in sommige streken wel over een noodsituatie kan spreken.

PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

PUBLIC WORSHIP SERVICES

If I would quote all church bulletins I receive on what is written in them on the subject "Worship Services," I could go on for weeks and months in doing so. This shows that the subject is very much under discussion among us. The remarks made are widely varying in nature. The pros and cons are heard everywhere.

If I remember well the whole discussion started about the small children in church. What could they get from the most beautiful service? Here and there they were allowed to leave the worship service just before the sermon, and have Sunday school in separate rooms. Where this decision was taken it did not last long before again letters reached the consistory, asking whether the older children, of the lower school-grades could also receive the same privilege because the regular sermons were also too hard for them.

Today, however, more is going on. Special youth services are being held, liturgical services are in the stage of being tried out, and services of praise are on the agenda of some churches, while still more could be mentioned.

In some church bulletins the consistory announced that a service for young children would be considered once a year, while the bulletin of a different church showed that the consistory in its next meeting would discuss the feasibility of "a special service for our older members once a year."

In a bulletin of another church the minister was trying to introduce a different type of worship service to the congregation in this way: "We have 110 church services per year! It is our conviction that a few of these services ought to be different to keep worship fresh and inspirational for everyone who attends." Touching upon the musical number to be given by the youth, using guitars, a piano, and some other instruments, the same writer added, "I cannot help but feel grateful when I see young people enthusiastically preparing for a church service!"

Again another church bulletin reported on a congregational meeting where in fruitful discussion by far the most attention was devoted to the worship services. "This interest in the services is found everywhere. It is a very important matter. In summary it may be said that traditional order of worship and ways of conducting the service is not necessarily the best one, but that changes are not always improvements. Most of the speakers felt that spontaneous participation would be desirable. Yet others cautioned that changes accomplish nothing if they don't come from the heart. Central in the service must remain the preaching of the living Christ."

This lively interest in the worship services is not limited to one denomination. The same questions rise also in the Canadian Reformed Church. In the bulletin of the Canadian Reformed Church of Burlington (Ebenezer) I found a strong stand on the matter: "Sunday schools? Youth Services?" Our answer to the question is: NO, we should NOT have such a Sunday school (we are not talking about a Sunday school for children from outside the Church). Here are some of the reasons for our "NO":

1. The Lord made the Covenant with us and our children; as a result you will always find in the Old Testament whenever the congregation was called together it was: "the great and the small" alike.

2. The disciples wanted to get a get-together of adults, but Jesus answered: Do not hinder the little ones to come unto me. He wanted to speak to old and young at the same time.

3. On Pentecost Day it is again: "for unto you is the promise and unto your children." Never, never in the Bible we read about separate worship services for children. The same goes for "Youth Services" (for teenagers). Such a concept is in conflict with the biblical view of the Church.

4. If one wants separate services for the young, why not then also for the aged? And one for the married couples: and one for females, or males, and so on? We must not cut up the one body of Christ.

5. History is an important argument AGAINST this kind of Sunday schools. Read the news from, for example, the United Church, always strong in its Sunday school system. Today, however, the attendance goes down so fast that "The Observer" prophecies that within five years there will be no Sunday school anymore. But what is worse: in churches where the children have been kept separate on Sunday, you will find only very few teenagers in the regular worship services: "That's not for us, but for older people." A warning beacon!

6. Of course, it is the minister's duty to preach in such a way that also teenagers, children, are involved and can understand him, anyway understand part of what he says. If this is not the case, parents should inform the minister that he has to preach to the whole congregation.

7. But there is also the responsibility of the parents. Do you ask your children after the service: what did the minister preach about? and do you then help them to understand? Instead of asking for a Sunday school, you as parents should make such a "children's church" superfluous and unnecessary.

8. In addition: do not underestimate our youngsters. They pick up more than you think.

9. Finally: the above question might have its origin in what is known about the set-up in the Orthodox Presbyterian Church. There they have, indeed, separate classes for several age-groups. BUT: they have them at 10 a.m., one hour before the Public Worship starts. To the latter all go, except the little ones who are looked after in the nursery.

To the House of our God not individuals but His people do go, young and adult and old together."

SCANNER

The pastor of First C.R.C. of Edmonton, Alta., the Rev. John Vriend, had something to say which appeals to all of us, because we share the same experiences:

PASTOR'S CORNER

Did you, aged folks over 30, ever tell your children, with voice increasing in volume and rising in pitch, to "turn **down** that awful music" or "turn **off** that racket!")? I have.

I think I can honestly say that I love young people. If they organize another retreat or conference, I'm game. But if they just plan to fill the air with ear-shattering noises, I have to excuse myself. This drives me to the outer limits of human endurance. More than that: I think that such young people are the unsophisticated and easy victims of manipulators. For all their air of independence, they are the mere puppets of invisible market engineers.

The manipulators of music and the music market have intended this effect. They have deliberately created music that would turn off adults. They have designed the hard-pounding beat. They have planned just the right degree of protest. They know there's a musical market among the under-25 set. And they exploit it. Give the young a new set of identity-symbols and keep the generations apart. That gives us two markets.

What can we do about it? Middle-aged parents who liked the songs of the thirties and forties cannot simply impose their taste on the young; nor may teenagers drive their parents out of their homes with what seem to them preludes to the cacophonies of hell.

Is there no middle way? Of course there is. It is that God's people, young and not so young, refuse to be manipulated. We can make music that expresses our feelings about life. The Psalms, divinely inspired, are full of protest too. David's harp is closer to our guitars than church organs are. A simple beat is nearer to the rhythmic experience of the majority of us than the intricacies of classical music. But the songs we sing, to be expressions of our lives, will have to have an undercurrent of joy, moments of sweetness, a note of expectancy, and other motifs that are recognizably Christian. After all: God Himself is with us!

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Report of Home Missionary Rev. H. Uittenbosch, Montreal Harbour:

When the Cinzia d'Amato came into port I originally intended to steer clear from it. The ship had an Italian flag. All its officers and crew were Italian. As I do not speak Italian, and as I suspected everyone on board to be staunch Roman Catholic I felt I could spend my time better on a ship where I could speak the language.

But then I realized that if I would not visit the ship, no one else would do it either. And the ship was after all in the port in which I had a responsibility. So I changed course and headed straight for her. Good thing I did, because the Lord had paved the way.

The language barrier was easily overcome because we could switch to French and here and there, there was even some knowledge of German as well. And furthermore it turned out that not everyone was Roman Catholic either. In name perhaps they were, but in actual fact I found that some had strayed away from the church almost completely.

So my work was cut out for me.

The reception was very cordial and even led to three invitations for dinner. As I found that officers and staff dined together I found this a splendid opportunity to witness and testify to the Truth in Christ. It appeared a burning issue with most of them and they were glad to have some of their questions about the Eucharist, papal authority and the meaning of the Scriptures discussed in a relaxed setting around the dinner table.

To strengthen my witness I had brought along copies of the Gospel of St. John in Italian together with some other Italian material that might direct them to the Light in Christ.

The curiosity displayed for the material I had brought along was stunning. One had difficulty staying at the table and when the Captain had closed the table the entire company rushed for the box in which I had my material stored. But the contents of my box were unsatisfactory, as they searched not for a gospel but for the complete Scriptures.

Upon closer inquiry the Captain and at least two officers wanted a copy of the complete Bible. Back to the office we went for three Bibles. As I had only 9 Italian Bibles left I decided to take the lot with me.

Upon my return the staff was interviewed by a French Newspaper reporter but they interrupted the interview to ascertain if indeed I had brought along the Bible. I had, nine of them. Good thing because the three requests had grown to fourteen. And as a sign of their appreciation they had in the meantime taken up a collection purely spontaneously which brought us $20.00. It convinced me to banish all possible future thoughts to steer clear from Italian ships.

HITHER and YON

Something new and worthwhile is to be found in Kingston, Ont. C.R.C. The church bulletin carried this note:

Newcomer Sponsorship: To help newcomers to the church get settled in the church and the local area, a system of sponsorship has been adopted.

Starting January 1, a new family or single person will be contacted by a specific church family. The newcomers will be given a welcome by the sponsoring family, will be told about the church and its activities, the Kingston area shopping facilities, housing, etc. The sponsoring family would try to help the newcomer(s) through the initial throes of getting settled and adjusted.

Every church family and single member will be given the opportunity to act as sponsor for a newcomer. You will be contacted in time.

In the meantime, if you hear of or speak to any church newcomers, please contact or have them contact the coordinator, Mr. J. DeKok.

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Several churches have a "Senior Citizen Home - Committee". Some of them are very close to building such a Home. Maranatha CRC of St. Catharines, Ont. presents an example:

The "Senior Citizen Home" committee would like to inform the congregation about an offer to purchase app. 3½ acres of land behind the Maranatha C.R. church for the construction of senior citizens apartments. City council will meet to discuss this property for stormsewer approval.

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The bulletin of Trinity CRC of St. Catharines, Ont. presents RES News on a more or less regular basis:

(Utrecht) - Any plans we have for the church in Indonesia have to be carried out as quickly as possible, for we do not know "how long the day will last", according to Prof. O. Notohamidjojo, who represented the Christian Javanese Churches at a missionary assembly held here recently. Prof. Notohamidjojo is the President of the Christian University in Salatiga, Indonesia.

Speaking of the rapid growth of the Indonesian churches and of the present favorable political climate in the country, Prof. Notohamidjojo underlined the immediate need for thoroughly trained laymen and women who could exercise an effective leadership in the building up of the congregations, in social and economic life, in the world of culture and the arts, and in politics. He pointed out the importance of the general elections next July when 75% of the members of parliament will be elected by the people and 25 per cent appointed by the present government. Ten per cent of the people of Indonesia, which with 12 million has the fifth largest population in the world, are estimated to be Christians.

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The deacons of First CRC of Barrie, Ont. keep their people informed via the church bulletin:

C.R.W.R.C. Activities of 1970 will be reviewed and field requests from Korea, Mexico, Japan, Philippines, Cuban Refugee Aid, Nigeria and others will be reviewed. Last year C.R.W.R.C. provided $105,497 in disaster and emergency aid for Nigerian Post War Rehabilitation, Peru Earthquake Disaster, Corpus Cristi Hurricane, Philippine Typhoon and the East Pakistan Tidal Wave Disaster.

Plans for 1971 include increased outreach of mercy in Mexico, Philippines and Nigeria. While the work in Korea continues at a high level, there are encouraging signs that Korean National Christian groups are taking on a larger measure of responsibility for both personnel and financial needs. This is a working of the Spirit in the hearts and lives of Korean Christians.

Total disbursements for 1970 was $686,994 and for 1971 they expect to require $700,000.

C.R.W.R.C. is dependent on diaconal offerings for 90% of this income. The other 10% come mainly from private contributions. We will hold three collections for C.R.W.R.C. this year to give everyone the opportunity to contribute to the works of mercy provided by C.R.W.R.C.

The deacons.

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The Brandon, Man. C.R.C. bulletin has an original way of welcoming visitors to the worship services; here is one example:

Welcome to this house of worship. The doors of this church open not to the righteous, but to those who seek to be made righteous; not to the contented, but to those who yearn for contentment; not to the secure, but to those who are searching for security. For this church offers you the great message of salvation and reconciliation with God through Jesus Christ. May the Holy Spirit bless your worship.

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The church bulletin of Smithers, B.C. C.R.C. carried this worthwhile note of explanation:

Now and then a question is raised on Family Visits with regard to preaching on the Catechism over the radio. In reply the following 3 points (beginning with the least important): 1. When preaching on a series, e.g. Revelation, it is impossible to take one sermon out of context as a radio sermon; the only alternative is a catechism sermon, unless one leaves the catechism out for that Sunday. 2. This is a **regular worship service** over the radio — that determines the character first of all. And only a select audience tunes in on such services. 3. (most important): People can hear all kinds of reilgious broadcasts over the radio on Sunday — Back to God, Lutheran Hour, Back to the Bible, and others. All these broadcasts are of an **evangelistic** nature, geared almost exclusively toward a non-church audience. Therefore something a bit more substantial and comprehensive is not only good, but probably also a welcome diet to the type of audience that listens to the church service. And generally speaking, the Heidelberg Catechism lends itself quite well to a historical, progressive unfolding of God's redemptive plan in Christ. People need this more than a "Jesus-saves" type a sermon. They have been hearing that for years.

DEUTERONOMY

Of course, this is the 5th book of the Bible. It belongs to the Pentateuch, from Greek: penta: five, and teuchos: document or book, "the five books of Moses." Deuteronomy, also from Greek: deuteros: second, and nomos: law. Because of the years of wandering through the desert the nation had forgotten God's ordinances. So the law of Moses was set down in full for the second time in this book.

TRY IT

No. 38

I am legal, having been one of the people's princes in the days of Moses, and many centuries later one of the teachers of the Law. Guess who was one of my pupils?

Solution of No. 37:
The prodigal son (Dane's poor light).

HI NEIGHBOURS!

April-Fools-Day — a spring shower of foolish fun.

Pranksters and victims prepare! Soon the serious side of life will take a holiday and it will be April Fools Day — a time when purses with strings attached anpear on sidewalks, bald men have spiders painted upon their heads, and butchers get telephone calls for Mr. Lamb.

Naturally readers of Calvinist-Contact would never resort to such tomfoolery. The April Fools' classics recorded here are presented for their historical interest.

Last year, for instance, hundreds of tricksters asked their friends to call a certain number (which turned out to be the zoo) and ask for "Mr. Bear" (above). To keep the switchboard clear of pranks at the National Zoological Park in Washington, D.C. special telephone company operators screened all calls.

Salt in the sugar bowl seems to tickle the April joker. Another popular spring rib is to bewilder friends with rubber candy that stretches or nuts that bounce. Rats leaping from jars and leaky ink pens also trigger silly season hee-haws.

No one really knows who enjoyed the first April Fools' Day laughs. Some say the foolery began in France in 1564, when New Year's Day was carried back to January 1 instead of being celebrated on March 25. The people who objected to the change of time were given mock New Year's gifts on April 1, which used to be the final day of merrymaking. The practical joker custom popped up in Britain by the 18th century, and the British exported the practice to North America.

Whether or not the French began the Festival of Fools, they still enjoy playing pranks on victims whom they call poissons d'avril or April fish. The fish dates back to the calender change when Frenchmen started giving humorous gifts on the first day of April, the month when the sun leaves the zodiac sign of Pisces, the "fish".

Today you may see on April 1 Parisians with a paper fish on their backs.

In England, Londoners are masters of April foolery. One chap bought a newspaper advertisement falsely promising a fancy price for every black cat presented at a certain address. Some 600 men, women, and children showed up at an empty building, each carrying a black cat.

April hilarity usually brings forth newspaper hoaxes. A 1934 edition of a German paper presented a picture of a man flying by his own lung power in a weird craft of suction tubes and fish-like tail. Believing this story a picture agency distributed the picture widely in the United States.

Hoaxes in American journalism date back to the penny press in the mid-1800's when the New York Sun reported life on the moon. The fictitious but generally accepted article said that furry batmen lived there. (Television viewers today seem to have accepted the fact that at least one batman lives on earth.)

Another imaginary creature that emerged in the press was the "ruberado" in the press of 1966. This hoglike monster bounced like a ball when shot. Anyone who ate him bounced too. How many monsters have been "created" supposedly for man's entertainment, but quite often they have an origin dating back to some people in other lands who used similar creatures for their feasts or festivals. One need only look at the Oriental festival parades, even held in China town of New York or San Francisco, U.S.A.

Newborn babies often make April headlines. In 1952 a Chilean lady gave birth to septuplets, according to a Chilean newspaper. The story circulated across the world, until it was learned the news was a hoax, drummed up by students who sought publicity for a festival.

In Mexico people have their own version of April Fool which they celebrate on December 28. The trick is to find an unwary friend and ask to borrow a prized possession. The object is yours to keep if he has forgotten that items borrowed on that day need not be returned. Instead, the victim receives a box of candy and a poem telling him how he was fooled.

Spaniards call April first the Day of Innocents. In Tibet is the day of the Yak. Scottish victims are April Gowks or Cuckoos.

Even parents succumb to April foolishness. Don't be surprised if your father sends you to the toolbox for a "left-handed monkey wrench". Between you and me, you can be asked that question any day of the year, just ask any one who starts on a new job. There is always some smart Alec who will send you for an item that makes you look stupid.

Just watch out on April 1st, and if this letter reaches you after the date, I hope you were not caught unawares.

Greetings from
Your Neighbour.

From the Bookshelf

CHRISTOLOGY OF THE OLD TESTAMENT,

by E. W. Hengstenberg.

Grand Rapids: Kregel Publications, 1970.

Pp. xvi and 699. Price $9.95.

When I received this book from the Editor for review in Calvinist-Contact my thoughts turned back to my student days at Westminster Seminary in Philadelphia. My two Old Testament professors were the late Dr. E. J. Young and Dr. M. G. Kline, now at Gordon-Conwell School of Theology, Wenham, Mass., but also a frequent guest lecturer at Westminster Seminary. Of these two scholars, both thoroughly evangelical in their convictions. Dr. Young, so it seems to me, hardly gave a lecture without in some way making an appreciative reference to Hengstenberg. On the other hand, as I recall, Dr. Kline almost never mentioned Hengstenberg. This contrast is somewhat indicative of a difference in evaluation of the work of Hengstenberg.

My thoughts also turned back to the subject of my doctoral dissertation, the approach to the Old Testament developed by the Erlanger theologian Joh. Chr. K. von Hofmann. He developed his own version of the **Heilsgeschichte** concept. This subject, I may add, was suggested by my main mentor, Dr. Young. Although it is very difficult to prove, I believe that the well-known S. G. de Graaf was somewhat influenced by Hofmann's ideas.

Hengstenberg and Hofmann were contemporaries, both living entirely in the nineteenth century. They differed sharply on the matter of the interpretation of Scripture, particularly that of the interpretation of prophecy. Hofmann's thinking was very much influenced by the eminent historian Leopold von Ranke (1795-1886). All his articles and books show his persuasion, indicative of Ranke's influence, that in the interpretation of the Bible one must take full account of the historical setting of every passage.

This firm belief in the importance of history made him very skeptical of Hengstenberg's directly Christological interpretation of the Old Testament. He charged Hengstenberg with being indifferent toward the relationship that exists between prophecy and the time to which is belongs, both as concerns its origin and its purpose. Direct predictions regarding the coming of Christ Hofmann regarded as useless for the faith of the people of God. Isaiah 7:14 is a good example of the difference in approach. For Hofmann it is a bad exegesis to see in this prophecy a direct reference to Mary and her Son Jesus. Hengstenberg takes a diametrically opposite point of view. According to him the passage can refer to Christ only, and finds in Him not only the highest but the only fulfillment.

Hengstenberg lived from 1802-1869. From 1828 till the time of his death he was professor of theology in the University of Berlin. He is now best known for his multi-volume work **Christology of the Old Testament** which appeared in German in three volumes from 1827-35. The second edition of this work was published from 1854-57 and was also translated into English. This one-volume work is an abridged edition of the first English edition of the **Christology.**

This book is essentially a commentary on most (all?) the passages in the Old Testament which Hengstenberg regarded as Messianic, from Genesis 3 to Malachi 3:13 - 4:6. The passages are not treated in exactly that order though. I noticed that this book contains a discussion of seven messianic psalms that is not found in the second edition of the **Christology.** In his days Hengstenberg was a strong defender of the orthodox faith. This book too is evidence of that. No less than six pages are used to defend the view that it was a real serpent that tempted Eve, and that this serpent was the mere instrument of the actual seducer, Satan.

This is not exactly a book for the average church member. Many of them will find it not an easy book to consult. Those who wish to use it should also remember that this condensation is based on the **first** English edition of the **Christology.** It is important to be aware of this because the **second** German/English edition of the **Christology** differs considerably from the first. Concerning that **first** edition — on which this condensation is based — Hengstenberg writes in the preface to the second edition that it was "a juvenile performance to which the Author himself had become rather a stranger."

Coming from a previous century, this book obviously does not take account of more recent approaches to the interpretation of Scripture. A manner of reading the Bible as set forth by G. Ernest Wright in **God Who Acts** (1952), which in a more conservative form is adopted by DeGraaf/Seerveld in their **Understanding the Scriptures** (1968), was outside Hengstenberg's purview. But it is not difficult to guess how he would have reacted. It is certain that he would be less than sympathetic with this way of reading the Bible. The view that the Bible does not contain any rational, general, theological statements about God and his creation (truths in propositional form) runs headlong counter to Hengstenberg's view of the Bible.

This book by Hengstenberg is dated in more than one way. One sort of wonders why the publishers have reprinted it. Even so I hope that it will find some users. In the Dutch commentary series **Korte Verklaring** and also in J. Ridderbos' **Het Godswoord der Profeten** one finds an interpretation of prophecy which is more historically oriented than Hengstenberg's. More recent studies have also contributed to a better understanding of prophecy. It would, however, be foolhardy to say that Hengstenberg's interpretation of prophecy is now so outdated that it has become useless. Very often one may find it worthwhile to consult what Hengstenberg had to say on a particular prophecy. Most important of all, despite differences in interpretation, the believing reverence with which this great scholar read and studied the Scriptures remains a shining example. We can all learn from it.

Sierd Woudstra.

THE WORLD AROUND US

AUSTRALIAN FOREIGN POLICY

Australia has always felt herself in a precarious position, a feeling that stems from the fact that she is very much aware of being a white island in an Asiatic sea. Australia always had, and still has, stringent immigration policies which limit the number of Asiatics which are allowed to enter the country. But just limiting the number of Asian people that come into the country does not take away the fear that some day Australia will be overrun by them. This fear was at its height during and after the Second World War. Japan come to the doorstep of Australia by overrunning the closest neighbour, Indonesia (then the Dutch East Indies).

For more than a decade after 1945 Australian public opinion was very hostile to Japan, even to the extent of refusing to trade with her although it was definitely to the advantage of Australia to do so. The rise of Red China was seen as another danger, and when during the early sixties it looked as if Chinese influence in Indonesia could possibly turn that country into another communist stronghold, fear ran high in Australia. Because of the 'red menace', defence and a strong foreign policy have important aspects in the life of the average Australians. Considering the population of the country, a large contingent was sent to Korea when the United Nations were involved there in the early fifties. Australia has had troops in Vietnam since 1965, and since that time over 500 soldiers have been killed and more than 2,000 wounded.

In the last two years or so, however, a change has come over the Australians. Although China is still viewed as a possible source of trouble for the future, the lucrative wheat sales to China have not been passed up for ideological reasons. Indonesia is now considered a friendly neighbour and extensive foreign aid (over $15 million in 1970) is provided in order to help that country. Japan is now seen as a possible bulwark against possible expansion by the Chinese and, of course, extensive trade is taking place with her, especially in providing the economy of Japan with raw materials from the mines of Australia. The change in Australian attitude has not effected everyone, but enough people are now in favour of close cooperation with the Asian world that after protracted and often heated debate, there is now a change visible in Australia's foreign policy.

Australia's strategic assumptions have long been predicated upon an active presence in Asia on the part of friendly great powers. At first Britain fulfilled this role, but since she has decided to withdraw from Asian theatre, Australia has more and more turned to the United States. Since President Nixon's 'Guam Doctrine', Australia has not been very secure in mind because that doctrine could be interpreted that the United States eventually wants to withdraw from the Asian area also. On this point the Australians were put at ease by Vice-President Agnew about one year ago when on his visit to Australia he pledged nuclear protection in the event of nuclear attack. Significantly, however, the Vice-President did not stipulate what the attitude of his country would be in case a non-nuclear attack took place on Australia, and this omission has not endeared the Australians to the Americans.

The feeling of dissatisfaction with the United States was further exacerbated when the decision was made to withdraw American troops from Vietnam. The Australians were not consulted before the decision was made, so now the Australians have to decide when to withdraw their own troops because it is impossible for that small contingent to remain there once the Americans have gone. Currently there is a slow phasing-out process taking place but soon the Australians will have to make a decision as to when they should pull all their troops out since they cannot leave one or two batallions there till the very end. In the latter part of 1970 there were still 8,000 Australians, in all services, serving in Vietnam.

Another source of discontent with the United States has been the acquisition of American-built F111C strike aircraft, of which 24 had been ordered as early as 1963. By early 1970 the F111 series had encountered a host of difficulties. There had been serious malfunctions and crashes. The aircraft was not able to perform up to originally predicted standards, and has in fact been grounded pending further tests of suspected structural flaws. Yet, the initial United States-Australian agreement bound Australia to accept the F111 aircraft as delivered, even with downgraded specifications, assuming it was acceptable to the United States Air Force. The original agreement failed to protect Australia from cost overruns, and by 1970 the cost of the 24 aircraft, with associated equipment, parts, training devices, etc., had skyrocketed from $125 million to $300 million.

Australia attempted to re-negotiate the contract last year, but could only achieve that the price would not go over $300 million — any increase of cost over that figure will be absorbed by the United States. Even so, the F111 will not be available to the Australians air force until 1973, provided that there will be no more snags. In order to pacify the Australians, and to ensure that their air force, which is now flying outdated planes, will not be wholly obsolete until that time, the Americans offered to lease 24 Phantom planes to the Australians until such time as the F111 can be put into service. After many discussions the Australians accepted this offer since there was really very little else they could do. So, in a few months time the RAAF will be flying Phantoms.

When the Americans invaded Cambodia last year, no Australian troops accompanied them. Although the official statements on the matter by Prime Minister Gorton cautiously supported the Americans, many Australians felt that there was little to be gained by such a move. Any widening of the war was considered dangerous, and Australia considered a neutral Cambodia an asset which, if at all possible, should be preserved. At an Asian-Pacific conference on Cambodia held in May, 1970 in Jakarta, Australia supported the Indonesian position that the International Control Commission should move into Cambodia to report on the situation and that as soon as possible all foreign troops should leave that country. At this conference Australia tried very hard to draw Japan into a more direct Asian role by suggesting that a newly activated Control Commission should include Japan. Although Japan declined, it is noteworthy that Australia now takes a very different view of Japan than she did a decade ago.

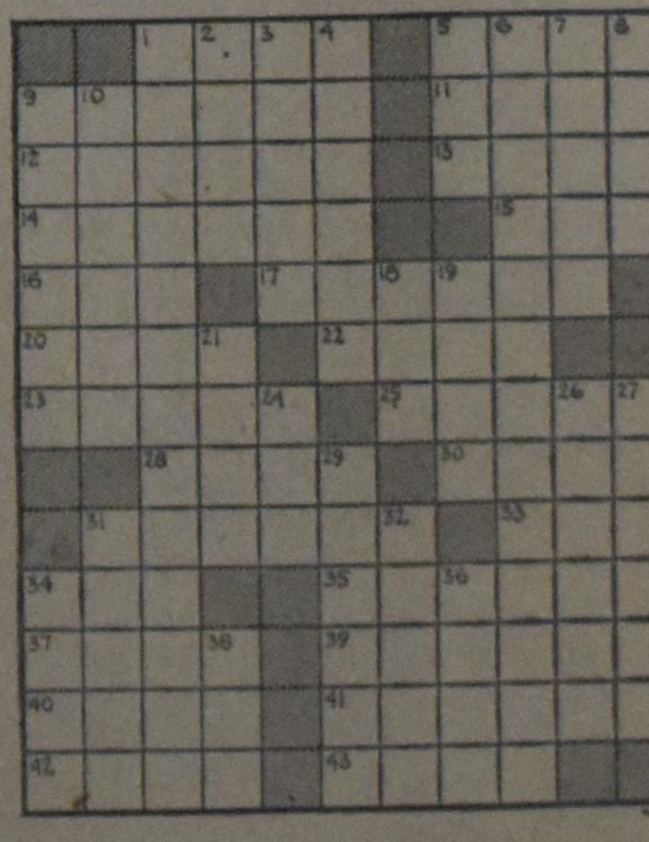
Although it will probably be many years yet before Australia will feel that she is not an isolated white island in an Asian sea, there is presently hope that eventually she will feel fully at home with her neighbours. Australia has a great deal to contribute to the Pacific rim nations, and in return she can obtain many benefits from working closely with these nations. It will no doubt take time, and many people will have to adopt a less rigid attitude, but the possibilities for such a thing happening is now very much brighter than it was ten years ago.

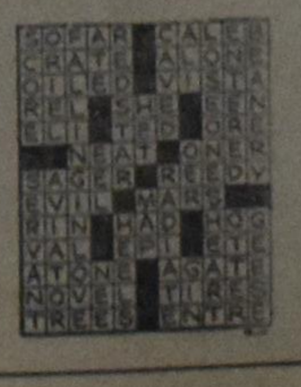
J. J. Bout.

CROSSWORD PUZZLE

ACROSS
1. Indian seaport
5. European river
9. Trimmed, as a tree
11. Farm measure
12. Pertain
13. Take on freight
14. Iago's wife
15. Diamond State (abbr.)
16. Cambodia's Angkor ——
17. Football team
20. Cutting tool
22. Svelte
23. Shepherds' pipes
25. Faithful
28. Public disturbance
30. Volcanic emission
31. Exuded
33. Rainy
34. Biblical mountain
35. Eat one's words
37. Component
39. Appear
40. Demolish
41. Weld
42. Apple or cherry
43. Picnic nuisances

DOWN
1. Novelist's or journalist's dream (2 wds.)
2. Single
3. Bind again
4. Goals
5. Mineo
6. Wayne and Hawn got them (2 wds.)
7. Alias "Miss Brooks"
8. Whirl
9. Ante-bellum
10. Constructed once more
18. Building extension
19. Stringed instrument
21. Miss Adams
24. Porker's parent
26. Punish the wrongdoer
27. Last-mentioned
29. Singer, —— Brewer
31. Submarine apparatus
32. Fiend
34. Injure
36. Highland Scot
38. Duffer's gadget





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Box 312, Station B,
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With joy and thankfulness to God, we received our adopted daughter

ALISA RUTH

born February 21, 1971.

John and Jean Vanderkooy.

484 English St.,
London 31, Ont.

Mr. & Mrs. Martin Slager of Ancaster, Ont. are pleased to announce the forthcoming marriage of their daughter

DIANE

to

Mr. JOE WAGENAAR

son of Mr. & Mrs. A. Wagenaar of Stoney Creek, Ont.

The wedding will take place D.V. on April 3, 1971 in the First Chr. Ref. Church of Hamilton, Ont. (corner Charlton & Hess St.).

Rev. C. Tuyl of Oshawa, Ont. officiating.

Future address: 68 Rymal Rd. E., Hamilton, Ont.

On Thursday, March 18, 1971, thankful to the Lord, we celebrated with our parents

FRANS SCHALK
and
GERRITJE ANNA SCHALK
(nee SCHERING)

their 40th wedding anniversary.

We wish them many happy returns of this day.

Pete & Joanne Schalk.
Tom & Tina Schalk.
Corrie Schalk.
Nell & Mac McGugan.
Pim & Becky Schalk.
Nancy & John De Boer.
Bert Schalk.
Rene Schalk.
Ina & Herman Vandehill.
Anne & Rienk Feddema.
And 22 grandchildren.

On Friday, April 2nd, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

CORNELIS VAN NIEDEK
and
HENDERIKA VAN NIEDEK—
BOENDER

their 40th wedding anniversary.

That the Lord may bless, and keep them in His care, is the wish of their children and grandchildren.

Reception will be held from 8 till 9.30 p.m. in the Club Champlain on Friday, April 2nd, 512 Frontenac Street, Kingston, Ont.

Brockville, Ont.:
Bill & Grace Van Niedek.
Rita, Casey, Patsy, Robbie & Lorraine.
Kingston, Ont.:
Marg & John Kramer.
Michael & Richard.
Kingston, Ont.:
Riek & Piet Looyen.
Margie & David.
Kingston, Ont.:
Joe & Audrey Van Niedek.
Caroline, Angela, John, Annita & Kenneth.
Kingston, Ont.:
Casey & Phyllis Van Niedek.
Kingston, Ont.:
Harry & Janet Van Niedek.
Myra.
Kingston, Ont.:
Dancy & Jette Van Niedek.
282 Yonge Street,
Kingston, Ont.

1936 — 1971

On Friday, March 26, 1971, the Lord willing, we hope to celebrate with our dear parents and grandparents:

SIMON BIERSTEKER
and
GRACE BIERSTEKER—
WAGENAAR

the occasion of their 35th wedding anniversary.

May the Lord bless them for each other and for us in the years to come, is the wish of their thankful children:

Annie and Bert De Bruin, Newcastle, Ont.
Claude and Ann Biersteker, Woodbridge, Ont.
Simon and Lois Biersteker, Oshawa, Ont.
Dick and Greta Biersteker, Newcastle, Ont.
John and Nancy Biersteker, Oshawa, Ont.
and 12 grandchildren.

Box 102,
Newcastle, Ontario.

April 4, 1946 — Utrecht, Netherlands
April 4, 1971 — Hamilton, Canada

With thankfulness and gratitude to our Heavenly Father, we hope to celebrate with our parents and grandparents

OEGE BOUMA
and
ADRIE BOUMA—v. d. KUIJLEN

the occasion of their 25th wedding anniversary.

May the Lord continue to bless them as He has done so richly in the past, is the wish of their children

Elaine and Leo Smit
Kristin Adrienne
Tony Bouma
Okke Bouma
Arie Bouma

77 West 1st St.,
Hamilton, Ont.

Nieuwerkerk a/d IJssel 1946 — Owen Sound 1971

With much thankfulness and gratitude to God we hope to celebrate with our parents

PETER HOOGENDOORN
and
NELLY HOOGENDOORN
(nee KARREMAN)

the occasion of their 25th wedding anniversary on March 28, 1971.

Psalm 128:1 & 2.

Marg & Hank Vandersleen, London, Ont.
Nancy & Bob Legge.
Irene & John.
Peter.
Coby.
Mary.
Brenda.
Patti.
Owen Sound, Ont.

We pray that the Lord may give them many happy years together.

R.R. # 1,
Owen Sound, Ont.

Op 12 maart 1971 nam de Here tot Zich in Zijn Heerlijkheid onze geliefde vader en grootvader

HENDRIK CORNELIS
DE VRIJ,

op de leeftijd van 85 jaar.

Psalm 42.

Stevensville, Ont.,
R.R. # 1.

Cor & Tina,
Corinne, Alice, Henry.

12 Maart 1971.

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Do you need someone to help you? Are you desperate and cannot or dare not talk at home? Why not write to Box No. 2336 of this paper? It often helps if someone knows your troubles. Write also when you want an answer. I love young people and like to help.

Nurse Debbie.

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or Representative
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563-7904, or
Edith Brunton
945-8220.

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Write for a Brochure to Box 154, Toronto Station R, Toronto 17, Ont.

(Correction)

1946 — 1971

With much thankfulness and gratitude to God we hope to celebrate with our parents

JELTE AGES
and
JOHANNA AGES—
VAN EERDE

the occasion of their 25th wedding anniversary on March 26, 1971.

Psalm 127:1 and 2.

Rexdale, Ont.
1371 Islington Ave. N.

Joanne.
Jerry.
Anne-Marie.

We pray that the Lord may give them many happy years together.

My thoughts?

I tuck you in, my darling,
Your button-nose just shows
From underneath your
blanket . . .
My thoughts? . . . God only
knows.

I fold my hands inside my own,
You smile, your dark eyes glow,
No, sweetheart, this is not a
game.
My thoughts? . . Just God will
know.

You don't know why I'm
speaking, son,
In tones so soft and low,
And why I closed my eyes
just now.
My thought? Just God does
know.

And now, I bend and kiss
your cheek,
The door I gently close,
I smile as I walk down the
stairs.
My thoughts? I'm glad God
knows.

J.L.

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DATA CENTRE

March 27	Elders conference Classes Toronto and Hamilton Chr. Ref. Church. (Continuation of last spring's conference.) Speaker Dr. B. Zylstra. Topic: Where do wo go from here: the foundation and the future of the Christian Church". 10 a.m. Toronto District Chr. High School, Woodbridge, Ont.
April 2	Fryske Joun yn Jarvis. Meiwurking frege yn de foarm fan foardrachten, sankjes, ensf. Graech berjicht foar 15 Feb. oan Mayke DeVries, R.R. 4, Simcoe, Ont., 443-8010.
April 3	Annual Meeting of Salem Christian Sanitarium Association Inc. Rehoboth Chr. Ref. Church of Toronto, 800 Burnhamthorpe Rd., Etobicoke. 2 p.m.
April 4	"Christ in the Concrete City", drama, Grand Haven, Mich. Community Center, 5.00 p.m.
April 7	Fryske Joun in Sarnia, Ont. Tonielstikje, foardrachten, sjongen en musik. Central United Church, George St., Sarnia.
April 16	5th Annual Spring Rally of "Christian Horizons for Exceptional Children". Harold Lawson School, 1712 Ellesmere Rd., Scarborough, Ont. 7.45 p.m.
April 16/17	"FAMA Dramatical Society" hoopt op te voeren het toneelstuk "Op Hoop van Zegen" van Herman Heyermans, in het Central Library Theatre, College & St. George Sts., Toronto.
April 17	British Columbia diaconal conference of the Chr. Ref. Church; spring conference in the New Westminster Chr. Ref. Church starting at 9.45 a.m.
April 24	C.L.A.C. Convention, Toronto. Guest speakers: Dr. Frank Peters, president of Waterloo Lutheran University, and Dr. Joel H. Nederhood, Radio Minister of The Back to God Hour.
July 5-Aug. 6	Summer school in the Fraser Valley Christian High School, Surrey, B.C. Information Mr. G. Dykstra, 545 Walton Rd., Richmond, B.C.

Concerts by the Ambassador's Hamilton District Male Chorus, Conductor Mr. Harold DeHaan. Tickets $1.50, students $1.00.

May 7	Kitchener Chr. Ref. Church, Ottawa St. S., Kitchener, Ont.
May 8	Owen Sound Chr. Ref. Church, 4th Ave., Owen Sound, Ont.
May 15	8.20 p.m. First Hamilton Chr. Ref. Church, Charlton & Hess, Hamilton, Ont.

Public lectures and discussion on OUR BEGINNINGS AS REVEALED IN GENESIS 1 - 3, by Calvin professors: Rev. John H. Stek, (O.T. Theologian); and Dr. Bernard Ten Broek, (Biologist).

March 24	8 P.M. in Lacombe & Red Deer area.
March 25	8 P.M. in Neerlandia Chr. Ref. Church (or Westlock & Barrhead county residents).
March 26	8 P.M. in Ottewell Chr. Ref. Church, Edmonton. At 3 P.M. A Panel and Forum, including panelists: Dr. M. P. Vande Guchte, Dr. R. Raap, Dr. W. Brouwer, Dr. W. VandenBorn.

Sponsored by classes of Alberta.

EXHIBITIONS

April 1-30	All Student Exhibit, Calvin College, FAC, Grand Rapids, Mich.
May 1-May 22	Exhibit: Senior Art Majors, Calvin FAC, Grand Rapids, Mich.

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An Outsider moves in

(Continued from page 1)

WHY IS TIMOTHY A SPECIAL CASE?

When I first learned of "the Cicero situation" long ago, it seemed strange to me that a few black Christian children attending school should be more threatening than large numbers of socially unscreened adult black workers to an allegedly racist community. Even Grand Rapids knows there are black people in Cicero "during the day". The Western Electric Company alone employs 3,800 black workers in Cicero, (As a matter of fact, these black people work in three shifts around the clock.) The children from Garfield and Lawndale, like most of the black people in Cicero, would have come in the morning and left in the afternoon. Timothy elementary school is not a boarding school.

The difference between the public policy of the Western Electric Company and the policy of the Timothy board came clear this year on Reformation Sunday when the board distributed its pamphlet "All Things Are Lawful" in the churches of Classis Chicago North. Whatever the intentions of its authors, this pamphlet reads like a restatement of the ancient call for Europeans to rally at Tours and stem the African tide. It almost invites violence.

As part of their argument, the Timothy board projected criminal neglect on the part of the Cicero police and firemen. Official Cicero did not respond with a libel suit, but they did something which seems to have caught the board members off their guard in the far suburbs. The town officials "promised 'full and complete protection' to any Negro student who might attend Timothy Christian elementary school" (Trib, Nov. 7, 1969). I myself was surprised when the town President, John Karner, said unequivocally, "There will definitely not be any trouble at the school." (Trib.) A friend from the suburbs gave an explanation that makes sense. Whatever the Cicero police might say and do about other matters, it is certainly true that they would see to it that no trouble developed over this little thing while the Cook County sheriff's police are watching.

THE NEW QUESTION

Most of the impressions I have gained by living next to Cicero this year have been hopeful, in their way. These impressions have taught me to be cautious in my use of the word 'racist' — a word I never felt comfortable with anyhow. But I have not learned anything hopeful to tell my friends outside the Chicago area who are concerned about social justice and the admittance of black children to the Timothy schools. These well-meaning friends sometimes feel betrayed by my reluctance to get involved in the struggle between the Timothy board and the Synod.

I have to admit that the old problem of gaining admission to the Christian schools for black Christian children is a real problem for me as missionary-pastor at Garfield. But I think we can solve this problem if we are protected from the harassment of the recalcitrants. It is this harassment itself that brings into focus the question which the denomination has so long sought to avoid: the question of faith and order in the Christian Reformed Churches. We have always known that neglect of church discipline does not bring peace, but now we must face the fact. For those who have heard the words of the Lord in the Synod's statement on race relations there is no way out.

Faced with policies of racial discrimination in the schools and reverse church discipline in the Classis, white parents in the Chicago area are forced to join their black brothers in asking the old question "Where can I find a Christian school for my children?" and the new question, "Where can I find a Christian Reformed church?"

*) **POSTSCRIPT**

The above article I received from Rev. James La Grand almost a year ago. I left it on my desk, hoping that I would not have to publish it. The situation in "Left alone Lawndale and Timid Timothy" has, however, not improved in the meantime. I think it is worthwhile to consider also the facts mentioned in the above article.

On the further development, I reported to my Classis:

Since your delegate is also a member of the Race Commission which is a sub committee of the BHM, I am able to report about the development in Classis Chicago North with regard to the Lawndale/Garfield-Timothy matter.

Classis appointed a special committee at its meeting of Sept. 16 which prepared the following recommendations for a special session of Classis Chicago North on November 10, 1970.

1. That Classis acknowledge its guilt and sorrow in failing to act in accord with the declarations on race of the Synods of 1968 and 1969 concerning the Timothy-Lawndale issue.
2. That Classis declare that the policy of racial exclusion practised by the Timothy School Board in excluding children of black Christians from its Cicero school to be disobedient to Christ.
3. That Classis write a pastoral letter to the Timothy School Board imploring it to put an end to its policy of excluding children of black Christians from its Cicero School.
4. That pastors, consistories, and congregations engage in public and private prayers to the end that the Holy Spirit will enable us to manifest a true spirit of love and understanding.
5. That Classis inform Synod of 1971 of the above actions in bringing its practices and policies into harmony with Synod's declaration on race.

I am sorry to report that the second recommendation was defeated. Fifteen of the delegates present declared that Classis was now in contempt of Synod and left the meeting after this decision was taken.

Let us pray for light and wisdom in Classis Chicago North.

The report of the Executive Committee of the HMB speaks of the "tremendous significance of this matter for race relations and urban ministry by the CRC."

Finally I am sorry to be informed that Rev. La Grand recently has been suspended from his office by the Warren Park consistory, in co-operation with a neighbouring consistory. The new development has brought despair and frustration to the black congregation of Garfield. The very existence of this church is at stake. I write this at the point of leaving for the Race Conference in Chicago. I pray that the Lord may have mercy on us and that I may report better news in one of our next issues.

R. Kooistra.

Let's Play Chess

Editor: Mr. C. Hess

THE LADDER OF THE JANUARY PROBLEMS

Names	Problems & Points 428	429	430	431	Sub-total	Previous total	TOTAL
	3	2	3	2	10		
H. R. Los, Windsor, Ont.	3	2	3	2	10	80	90 Winner!
G. VandenBerg (II), N. Burnaby, B.C.	3	1	3	2	9	68	77
T. Palmer (III), Grand Rapids, Mich.	—	2	—	2	4	65	69
A. Renema (II), Duncan, B.C.	2	2	—	2	6	62	68
G. C. Lok, Vancouver, B.C.	0	2	2	2	6	40	46
S. J. Prinsenberg (II), Vancouver, B.C.	3	1	3	2	9	29	38
A. Bruinsma (II), Chatham, Ont.	2	2	2	2	8	25	33
H. Binnema (I), New Glasgow, N.S.	2	—	3	2	7	20	27
B. Kobes, London, Ont.	3	2	3	2	10	15	25
F. Reinink (II), Walton, Ont.	3	2	2	2	9	10	19
W. H. VandenBorn, Edmonton, Alta.	3	2	3	2	10	"back"	10
P. J. Pols, Pickering, Alta.	3	2	2	2	9	"back"	9
A. Schuitema, Barrie, Ont.	2	2	2	2	8	"back"	8
J. VanderWekken, Clive, Alta.	—	2	—	2	4	4	8
B. Dickland (I), Brockville, Ont.	—	2	2	2	6	(95)	6
A. Reitsma, Duncan, B.C.	0	2	—	0	2	new	2

REMARKS

It is quite some time ago that we had a ladder with 16 contestants. Using the language of business men we should say that we have a booming contest going on in our paper. Our hearty congratulations go to the winner of the month, Mr. H. R. Los, who scored exactly the number of points necessary. The editor of our Weekly will contact you as soon as possible after the publication of the ladder. Not less than three men who were shorter or longer time with us before joined us again. They struggled hard to stay together. . . . Welcome back, I'd like to say to them. Another welcome to a newcomer, Mr. Reitsma from B.C.: all beginning is hard, you know, and the climb is definitely rough. But keep on trying: most people whose names are on this list could tell you how much they learned in the course of the years in this nice game we play together.

No. 428 and No. 430 were the trouble makers. Having before you a waiter or a problem with a real threat makes quite some difference. Moreover, often some variations are treacherous, in short: a full solution should be perfect. All in all: the total score is 73% which shows good quality. Thanks for the many encouraging and enthusiastic letters I received!

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
April 1	March 26	March 23 noon
April 8	April 2	March 31 noon
April 15	April 8	April 6 noon
April 22	April 16	April 14 noon

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THE NEW TESTAMENT DOCUMENTS, ARE THEY RELIABLE? by F. F. Bruce.
THE WEIGHT OF GLORY, by C. S. Lewis.
A selection of addresses given by the famous writer.
THE GIST OF CULTS, by Rev. J. K. Van Baalen.
THE GUN, by John Vriesinga & THE FLASHLIGHT, by Jean G. Fisher. These are two great stories for children, which are given together as a premium for ONE subscription.

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This book was published in connection with the Centennial of the Christian Reformed Church. The author reviews what this church has done and ought to do.
A PREY TO SATAN, by C. Sluys.
A moving story which is often filled with suspense. The main characters are people of the Reformed Church in Holland.
THE STOWAWAY, by Wm. R. Rang.
Hendrik Tromp wants to find his lost father. He hides as a stowaway in "The Golden Horn, but is detected. What follows takes the readers (boys and fathers) all along.

FOR TWO SUBSCRIPTIONS:

STRAIGHT DOWN A CROOKED LANE, by Francena H. Arnold.
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